MY DIXON - TAYLOR

PEDIGREE

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MY

DIXON - TAYLOR

PEDIGREE

MY DIXON TAYLOR PEDIGREE

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FORWARD

My purpose for compiling this book was to bring the histories of some of my ancestors under one cover, for ease in periodic reference and for my use.

This is not a literary book. Academic sentence structure, punctuation, spelling and grammar are secondary to the preserving of the individuals life story. This may serve as a reference for some future, gifted and qualified author to write an acceptable, literary book.

The most current material has been used, which may differ from dates and materials of the past. As an illustration: My Grandmother, Sarah DeGrey Dixon, has used her date of birth as 27 Jan. 1845. Her birth certificate, from England shows her birth date as February 4, 1844.

The re-searched genealogical materials of the Rev. William Boardman does not correspond with some of the material found in the Boardman Bible.

Clarence D. Taylor

PEDIGREE CHART

CHART NO.

NAME

STREET ADDRESS OR P.O.

CITY, STATE, ZIP CODE

NO. 1 ON THIS CHART IS THE SAME AS NO. _____

ON CHART NO. _____

1 Ruth Elaine Taylor
BORN 20 Mar 1917
WHERE Provo, Utah, Utah
WHEN MARRIED 8 Jun 1942
DIED
WHERE
Fred Dixon Kartchner
NAME OF HUSBAND OR WIFE

2 Arthur Nicholls Taylor
BORN 2 Nov 1870
WHERE Provo, Utah
WHEN MARRIED 9 May 1894
DIED 10 Sept 1935
WHERE Provo, Utah

3 Maria Louise Dixon
BORN 5 Jan 1872
WHERE Provo, Utah
DIED 17 Feb 1947
WHERE Salt Lake City, Utah

4 George Taylor, Sr.
BORN 25 Mar 1838
WHERE Birmingham, Warw. Eng.
WHEN MARRIED 5 July 1857
DIED 4 Sept 1926
WHERE Provo, Utah

5 Eliza Nicholls
BORN 29 Apr 1838
WHERE Portsmouth, S. Hampton, Eng.
DIED 27 June 1922
WHERE Provo, Utah

6 Henry Aldous Dixon
BORN 14 Mar 1835
WHERE Grahamstown, Cape, S-Afr.
WHEN MARRIED 27 Jan 1865
DIED 4 May 1884
WHERE Provo, Utah

7 Sarah DeGrey
BORN 4 Feb 1844
WHERE Dudley, Worc, Eng
DIED 17 Apr 1926
WHERE Provo, Utah

8 Thomas Taylor
BORN 21 May 1792
WHERE Birmingham, Warw. Eng.
WHEN MARRIED
DIED
WHERE

9 Anne Hill
BORN 13 June 1813
WHERE Birmingham, Warw. Eng.
DIED
WHERE

10 Thomas Ashford Nicholls
BORN 25 May 1803
WHERE Birmingham, Warw. Eng
WHEN MARRIED
DIED 17 July 1854 Age 51
WHERE Birmingham, Warw. Eng

11 Harriet Ball
BORN Feb 1804
WHERE Brighton, Eng.
DIED 12 Feb 1855 Age 51
WHERE Birmingham, Warw. Eng

12 John Henry Dixon
BORN 28 May 1786
WHERE West Ham, Essex, Eng
WHEN MARRIED 12 Jan 1826
DIED 1 Apr 1874
WHERE Grahamstown, Cape, S-Afr.

13 Judith Boardman
BORN 16 Dec 1796
WHERE Newburgh, Ormskirk, Lanc. Eng.
DIED 23 Sept 1865
WHERE Uitenhage, Cape, S-Afr.

14 John DeGrey
BORN Chr. 23 Oct 1803
WHERE Dudley, Worc. Eng
WHEN MARRIED
DIED 24 Feb 1849
WHERE Dudley, Worc. Eng

15 Mariah Brooks
BORN 10 Apr 1805
WHERE Tipton, Staff. Eng
DIED 2 Apr 1876
WHERE Salt Lake City, Utah

16 Richard Taylor — CONTINUED ON CHART
17 Margaret Broughall — CONTINUED ON CHART
18 Joseph Hill — CONTINUED ON CHART
19 Sarah Tedd — CONTINUED ON CHART
20 Thomas Nicholls — CONTINUED ON CHART
21 Pheobe Johnson — CONTINUED ON CHART
22 — CONTINUED ON CHART
23 — CONTINUED ON CHART
24 Thomas Dixon — CONTINUED ON CHART
25 Sarah Revill — CONTINUED ON CHART
26 Rev. William Boardman — CONTINUED ON CHART
27 Margaret Hayes — CONTINUED ON CHART
28 John DeGrey — CONTINUED ON CHART
29 Ann Bowater — CONTINUED ON CHART
30 Job Brooks — CONTINUED ON CHART
31 Elizabeth Walters — CONTINUED ON CHART

NAME OF RECORD OR BOOK WHERE THIS INFORMATION WAS OBTAINED. REFER TO NAMES ON CHART BY NUMBER

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MY FATHER

ARTHUR NICHOLLS TAYLOR

November 2, 1870 September 10, 1935

BIOGRAPHY OF

ARTHUR NICHOLLS TAYLOR

Arthur Nicholls Taylor was born in Provo, Utah on November 2, 1870, the son of George and Eliza Nicholls Taylor, Pioneers of Provo who left Birmingham, England on June 4, 1863 and arrived in Salt Lake City, October 6, 1863.

The home of his birth was anything but a mansion, for the house had originally been a little adobe sheep pen of one of the old settlers, located on First North between Sixth and Seventh West. In fair weather, the family fared very well, but when it stormed, the roof would leak, the wind would blow rain and snow through the windows, for there was no glass to keep the storms out. It was necessary for his Mother to hang a quilt over the window, and if at night when the quilt was being used on the bed, she had to hang up some of her wearing apparrel in order to keep out the storms. It was often necessary for the children to sleep under their Mother's bed to keep from getting wet. In clear weather, Arthur could lie in bed and look up through the roof and see the stars overhead.

Thus as a boy he shared the vicissitudes and harships of Pioneer life and learned the homely lessons of honest toil and integrity. Yet, with this poverty and trials, he recalled his childhood days as the happiest days of his life. He was of a very quiet and retiring nature, never one to show off up in the front of the crowd; but always assuming more than his share of responsibility, and never resting until the task at hand was completed. He was very methodical and orderly in everything he did. First of all, his plans had to be worked with thoroughness and detail, in his mind, or on paper; then the plan had to be attacked with all the vim, vitality and energy he could muster. "Plan Your Work, Then Work Your Plan". This to him would spell success.

In his early youth, it was his responsibility to take the cows out along the foothills where they could graze. They did not own a pasture, so it was up to someone to herd the cattle wherever grass could be found.

In order to obtain money to buy ready made clothes, shoes, and spending money; it was necessary to do any odd job that came along. Many days were spent in the fields gathering ground cherries and gleaning wheat, to be converted into cash. Sometimes the boys would help the old basket weaver peel the bark off the willows which were used in making baskets. This was a tedious and tiring job, for the bark had to be peeled off with their teeth.

At the age of ten years he received employments from Samuel Liddiard, the early pioneer contractor and builder; carrying drinking water to his workmen. For the next seven years he continued in his employ, driving teams and doing odd jobs.

His ambition and initiative, characteristic of his early life and carried on throughout his life, is portrayed in the following incident:

Samuel Liddiard had the contract for building one of the school houses in Lehi, and the Provo Brick Yard was supplying the brick. This necessitated hauling the brick from Provo to Lehi, a distance of eighteen miles. The regular brickyard teamsters were making one trip every other day.

At this time, Arthur was driving a very light team, composed of an old race horse and a family driving horse. On his first trip to Lehi, he found the loose sand on the Lindon Hill was almost too much for his light team, so he borrowed a saddle horse from his brother Ashted and hooked it up as the third member of his span. In appearance, it was anything but a well matched and suitable team of horses for the heavy work of hauling brick. But it had its advantages over the fine, extra heavy draft horses of the other teamsters.

Each evening, Arthur would get one of his brothers to help him load 1500 brick onto his wagon, before it became dark; then he would drive the wagon home where he would unhook, feed and take care of his horses and get prepared to leave for Lehi at daybreak the next morning.

Soon after daybreak, he would be on his way. After unloading at Lehi, he would then trot his horses a good portion of the way back to Provo, arriving at the brickyard in time to load his wagon with 1500 brick before it became dark. This routine was followed each day. They were long and tiring days, but he was able to make a trip every day, and being paid by the load he was able to make just twice the money the other teamsters made, who made only one trip every other day.

It was while working for Samuel Liddiard that he initiated the movement to buy, trade and barter for the necessary materials and labor to build his Mother a new, larger and more convenient house. This house was built next door West of the old house and just East of their good neighbor, the Collins. With the help of his brothers, a comfortable five room house was completed and furnished for their Mother.

From the time he began working and receiving wages, and as long as at home, he voluntarily followed the old English custom of turning over his wages each week to his Mother. All he kept for himself was enough for his clothes and sufficient pin money to occasionally go to a dance.

He was very fond of dancing, and became one of the best waltzers in the community. While on a picnic at the Old Provo Resort, on the shore of Utah Lake, he was persuaded to enter one of the dance contests. He was not only judged winner of the prize waltz, but gave a demonstration of balance and smoothness by waltzing around the floor with a glass of water on top of his head.

In 1887 he left the employ of Samuel Liddiard and went to work with his Father in Provo's first furniture store. The George Taylor Furniture Co. was established a year earlier, in 1866.

In 1889 he was overcome with a severe illness which he was unable to get rid of that summer and winter. In the spring of 1890, not having fully recovered, he went with his Mother on a trip to Europe. It was hoped the change would put him back in good health. During the next four months they visited Eastern United States, England and France, namely the following large cities: Denver, Kansas City, Chicago, Buffalo, Niagara Falls, New York, Glasgow, Scotland; Liverpool, Birmingham, London, England; and Paris, France. A most delightful four months was spent and he returned home in the best of health, as had been promised in the blessing given by Pres. David John, before he had left on the trip.

Before going on the trip to Europe with his Mother, he became an apprentice to Soren Nielsen, as a watchmaker. At this time, the East section of Taylor Bros. store was rented by Mr. Nielsen for his watch repair shop and jewelry store.

In the winter of 1891 he entered the Brigham Young Academy and graduated from the Commercial School in 1893. He was the only member of his Father's children to graduate from College.

While still in school, his brothers purchased the Furniture Business from his Father. He bought some stock in the Business and worked in the Store during the summer of 1892.

Martin & Dirde, operators of one of the local livery stables, were also mining and contracting men, who had gone to Montana on a contracting job. They employed James F. Mc Clellan in the livery stable, so when they needed additional help in Montana they sent for J. F. Mc Clellan and his wife, Hattie Taylor Mc Clellan.

Early in the spring of 1893, after the school term, business in the newly re-organized Taylor Brothers Company was very poor, not sufficient to support all employees, so Arthur took the job obtained for him by his brother-in-law, J. F. Mc Clellan, in the quartz stamp mill at Martina, Montana.

All the money he earned, above actual living expenses, was sent home each pay day. It has been said, from good authority, that if it had not been for that money coming into the new business that summer, it could never have survived financially. It was not very much, but sufficient to keep the store going. In the fall of 1893 he returned to his home in Provo, Utah.

On May 9, 1894, he took Maria Louise Dixon, the only daughter of Henry Aldous Dixon and Sarah DeGrey Dixon, to the Salt Lake Temple where they were married by President John R. Winder.

Their first home was located on First North between Second and Third West, directly North of the rear of Taylor Brothers Store.

A short time later they moved into the old Dixon home on the corner of Third West and Second North, where their first child, Arthur Dixon was born October 4, 1895.

Shortly after his marriage, Arthur was called to be President of the Y.M.M.I.A. of the Provo Third Ward, a position he held for seven years, up until he was called to go on a mission to Great Britain.

Soon after he was appointed President of the Y. M. M. I. A., he realized the boys of the Ward were not coming out to their meetings, but were spending their time at other places of amusement.

To encourage the boys to come out to Mutual, a complete set of gymnastic equipment was located in a used store in Salt Lake City. Arthur and William P. Silver, took the Taylor Bros. Co. mules and wagon and drove to Salt Lake where they purchased this equipment for $300. It was brought to Provo and temporarily stored in the basement of the Third Ward Church House.

The upstairs of the Horton Building, located just West of the H. G. Blumenthal building, on West Center Street and Fifth West, was rented. The upstairs partitions were removed making one large gymnasium room. It was here the "Mutual League" held their first meetings. Enthusiasm for Mutual Work was increased, as well as skill and proficiency as gymnasts.

Later, many of these young men pooled their resources together and formed the Young Men's Investment Co. for the purpose of buying this Horton Building, as well as the vacant property on the corner. The organization was set up with Arthur N. Taylor as President and William P. Clayton as assistant. Stock certificates were issued to the members.

During 1896 a two room house was built on the south half of Grandma Dixon's lot, on Fifth West between Second and Third North Streets. It was in this two room home that their second son, Lynn Dixon, was born on May 6, 1898.

Later as the family increased, more rooms were added to accomodate the growing family. In order to construct and furnish this first addition to the house, it was necessary to borrow a little money. This loan had been made with one of the local brethren, at an interest rate of 12% per annum. When it became known that Arthur was going on a mission, the lender of this money became quite concerned and desired the loan be paid up in full, at once.

Arthur then turned to Uncle Jesse Knight and explained his financial situation, and also his desire to fulfill a mission. Uncle Jesse Knight then told him that he was paying a higher rate of interest than he should, and he would be pleased to make him the loan at 6% interest and furthermore, he would not have to pay anything until after his return from the mission field. This one act of kindness, when it meant so much in the life of Arthur, has endeared the Knight Family close to

his heart, and was never forgotten.

On June 22, 1900, their third son Elton LeRoy was born.

On October 20, 1900, Arthur departed for the British Mission Field. In order for him to go into the mission field, it was necessary that his wife and three children rent their newly enlarged home and move in with Grandma Dixon and her family, next door. Arthur's Mother asked for the privilege and the blessings for supporting him in the mission field. He was later appointed President of the Birmingham Conference, the City where Grandma Eliza Taylor and her husband had accepted the Gospel.

Toward the close of his mission, his wife came to England to meet him and to travel back home with him after his release. For seven months they were both doing missionary work in the British Mission, returning home in February 1903.

Their fourth son, Henry Dixon, was born at Provo, Utah on November 22, 1903.

Upon his return from the mission field, Arthur was called into the Utah Stake Sunday School Superintendency to labor with L. E. Eggertsen and W. S. Rawlings. He was later sustained as Superintendent, serving in this capacity for a number of years. He was set apart as a member of the Utah Stake High Council on August 31, 1906 and served continiously in this position for the next twenty-five years.

For a good many years, a group of the young folks from Provo had spent many happy times hunting, fishing, riding and vacationing in the South Fork of Provo Canyon. Some had even contemplated building themselves permanent summer cabins in the South Fork area.

There had been only three or four homesteads taken up in this area, and a group of these young men could see the great possibility of buying up two of these homesteads, one from Oscar Mann and the other from thus opening up a large area for the grazing of cattle. The water rights were on the homesteader's land, and a vast area of Government grazing land adjoined.

In the latter part of 1903, John, LeRoy, Ernest, Charles Dixon and Arthur N., Thomas N., and Ashted Taylor and others organized the South Fork Cattle Co. A beautiful young herd of balle-faced cattle was purchased and Charles O. Dixon was appointed as Manager of the Company.

To supplement this summer range in the South Fork, eighty acres of land was purchased West of Spanish Fork, where enough hay could be raised in the summer to feed the cattle through the long, hard winters.

W. W. Ercanbrack and Thomas Lewis offered the Company a very good proposition for the purchase of their holdings, which was accepted by the Company, thus ending the existence of the South Fork Cattle Co.

In the year 1907, the Riverside Hog and Chicken Farm had its beginning when Arthur and Ashted bought 35 acres of land from Ray-

mond and E. D. Partridge, and two acres from a Mr. Robinson; located on the North bank of the Provo River, about half way between the railroad bridge and the main wagon bridge at the top of Fifth West. This land was all river bottom land and some was covered with a heavy growth of trees and tall grass. Other parts were nothing more than rock piles.

The first year on this farm they planted several acres of potatoes, some beans, and 10,000 cabbage plants. They also commenced to fence the property as well as to dig ditches and throw up dikes on the river bank.

Each evening after working at the Store, Arthur, Ashted and their boys would go over to the farm and work until dark. On Saturdays, the boys always had a job on the farm, waiting for them.

A farm is never complete without a house and someone to look after it, for both Ashted and Arthur were working full time at their jobs at Taylor Bros. Store. It was decided that if they could get a house built on the property, Lizzie and Peter Strebel, elderly parents of Ashted's wife, could move in and take care of the farm. Peter, an inexperienced carpenter and rock mason, volunteered to put in the foundation. The finished foundation was substantially built, but not true to being square. After Ernest Dixon laid up the brick, some corners hung over the edge of the foundation, others the foundation projected beyond the brick. The house was finally finished and Peter and Lizzie Strebel moved into the new, one room house on the farm.

Before the house was completed, Charles Westrope, a former resident of the mid-west, was raising pigs very successfully and making big money, on a farm south of Provo. So naturally there was only one thing for Arthur to do - - go into the pig business.

Arthur interested Ashted in the great possibilities of this project, but Ashted favored starting on a small scale and increasing the brood each year. This would provide them with the necessary experience to qualify them as hog raisers, for neither of them knew anything about raising pigs, except what they had read in books, and that was not very much.

Arthur's philosophy of going into this venture in a big way, which would provide volume as well as keep down operating expenses, finally won out. Twenty sow weaners were purchased from Charles Westrope at that time. A little later they purchased a Poland China boar hog at Omaha and had it shipped in with the hog purchased by Charles Westrope. The $30 paid for this ten week old hog, seemed a lot of money to Ashted, but Arthur thought it was alright, for in the long run it was money well invested. The better the stock one had to sell, the higher the price you sold the offspring.

Up until this time, the pigs had been kept in the rear of the old Taylor home on First North. They were now getting to the stage where

they needed more room and more attention; especially in the spring when they would start farrowing. It was then decided that Ashted would quit his job at the Store and move out on the farm and take care of the farming and raising of the pigs. Up to this time, the heavy work had all been done by hired help.

On Washington's Birthday of that winter, Arthur and a group of the employees from the Store, spent the day on the farm, helping to build the farrowing pens. Sixteen pens were completed that day, after which they all enjoyed a big feed in the new farm house. The lumber for these pens had been obtained from the old popular trees in the rear of Taylor Bros. store building. They had been cut down and hauled over to the saw mill, located on the corner of Second West and Second North, where they were sawed into boards.

Soon the farrowing season commenced. Luckily only a few of the sows at a time. Ashted didn't know how to take care of them so Doc. Loveless came over to help, but was of no practical assistance, except to pronounce one sow dead that he had ween working with. Finally by following the instructions of Mrs. Mitchell, an authority in the neighborhood on hogs, Ashted finished the farrowing season with a decided increase in the hog population of the farm, as well as a skill in hog raising that you cannot get from a book.

As the new hog population became weaners, the prospects of getting into the profits column rapidly disappeared. The going market price for weaners was only $5.00 each, insufficient to bring much of a profit. Arthur then decided to feed the pigs and fatten them up and sell them over the block.

Hog feed was purchased and slops gathered from the residents in town, to feed the pigs. For several weeks they were doing fine. They were growing and putting on some weight. Then one morning when they were called to come get their feed, no hogs appeared. So after breakfast, Ashted went out to see what was wrong with them. He found nineteen of them dead.

From this sad experience it was concluded they were not hog raisers, and until they learned more about them they had better raise just a few on an experimental basis.

As Arthur looked over this Riverside property, with two small spring creeks converging and forming one large creek; he realized the great possibility of an ideal trout farm. He could visualize a shallow rearing pond in the West creek, for the pin heads; and with larger and deeper ponds further down the creek for the larger fish.

This dream soon materialized with the appearance of Scott Stewart on the property with his surveying instruments. Arthur had employed him to make a survey and determine the number of rearing ponds that could be constructed, as well as know exactly the fall of the ground, which would be a factor in providing the depth of the end pond for the big, marketable trout.

The completed survey assured the owners of five or six ideal trout rearing ponds. The location for the dams and the elevations were determined. The cement dams, with their proper screens were constructed under the direction of Ernest Dixon. The ponds were banked and cleaned and water turned in ready for the fish.

Upon investigation, the newly hatched pinheads could be purchased 50¢ cheaper per thousand by buying them in one hundred thousand lots.

On April 21, 1909, Ashted went to the Mountain Trout Co. at midvale, Utah, where he purchased 100,000 pinhead trout for $280.00. Thirty thousand of these were sold to Hy Smith. The seventy thousand balance were placed in the newly constructed ponds at Riverside.

For a while everything was going along smoothly, the pinheads were ravenously eating the ground beef hearts and corn meal, which was their chief diet. But as the snow began to melt up in the tops of the mountains, the river and the creeks began to rise and fill to capacity. Some neighbors, like Gaffer Stagg, became excited over the possibility of the river flooding over again, so they dug channels from the various creeks to the river, as well as level the dikes and breakwaters that had been constructed along the river banks. The two creeks on the Riverside Farm, became filled to overflowing, and ran over the pond banks and dams. Most of the fish were washed out into the river, never more to be seen by the owners.

It was on February 11, 1908 that a large incubator for the hatching of baby chicks was purchased from A. J. Southwick, and set up in operation. During the incubation period of twenty-one days, the temperature in the incubator had to be maintained and each day the eggs, on long sliding trays, had to be pulled out and the eggs turned over. After the little, fluffy chicks were taken from the incubator they were transferred to brooders for a few weeks until they were acclimated and had grown sufficient to be transferred to the regular coops.

One large coop had been constructed on the Riverside Farm where Peter Strebel was caring for the growing chicks. By the forepart of April he was gathering a few eggs and selling them.

Later Arthur built a chicken soop at the rear of his house on 5th West, where it was close for the family to help take care of the chickens. Later when the family moved out on the Hillcrest Farm, chicks from the big incubator, in the East room of the basement in the house on 5th West, were transferred to the small fireless brooders on the farm. As the chicks grew in size and appetite they were put in the coops provided for the chickens.

To Ashted Taylor, there was no one on earth who measured up to his brother Arthur N. Taylor. He has mentioned many times that "Arth" or "Boss", as he called him, was the only Dad he really knew. As a lad if he ever needed a dime or a quarter, it was his brother Arthur he approached, and was never turned down if the request was justifiable.

The answer was always, "Are you sure that is enough, for you can have more if you need it".

Before George, Walter or Ashted ever made any kind of a major decision, they always talked it over with their brother Arthur. They did not always take his advice, and when they didn't they were most generally sorry they hadn't. His foresight and judgement was very keen and far reaching. His solutions were simple, direct and clean cut.

On the 18th day of November 1906, there was a great day of rejoicing in the Arthur N. Taylor household. The fifth child born to Maria and Arthur, was their first girl, receiving the name Alice Louise. Now the four boys could look forward to the time when they would have a sister to do the dishes and other household duties, which so often had become their duty.

To keep his growing family of boys busy with some worthwhile project and off the street, a few cows and horses to take care of, was a permanent fixture in the Taylor domain.

Each morning before daybreak, the boys would be awakened by their father with the salutation, "Arise and Shine". Even on the coldest of winter mornings they would roll out of their warm bed, pull on their cold clothes and go out into the freezing weather to chop up the frozen carrotts, which was mixed with hay for cow feed. After the cows were milked, one of them had to take the cows to the pasture, while the others would separate the milk and cream, and do other chores. This all had to be taken care of and completed before going to school.

In the afternoon, directly after school, instead of going out and playing with the other school kids, it was necessary to report home and prepare for the evening chores, including getting the cows from the pasture; feeding, milking, taking care of the horses, the chickens and pigs; or getting in the coal and chopping the kindling wood.

At first the six or eight cows were kept in the big, red, brick barn, in the rear of the home on 5th West. The cows were driven each day to the pasture at Riverside Farm. As the dairy grew, it was necessary to find larger quarters, so the cows were moved out to the fruit farm at "Hillcrest". This farm was located about a mile North and a mile West of Provo, on the brow of the hill overlooking Utah Lake. Here a large silo was built for the purpose of storing chopped corn or sileage fodder. Additional Holstein and Jersey cows were added to the herd, making a total of from fifteen to twenty cows being milked each day.

At first the whole milk was separated and the cream churned into butter, by Arthur's wife. A large 30 gallon barrel churn, together with a butter working machine was purchased. This was a great help in handling and working with such a large quantity of cream.

All of the butter was sold locally to steady customers, who declared it was the best butter that could be obtained in Provo. Eventually the butter business became so large, it was impossible for Maria D. to take care of her growing family as well as this butter business, so the cream was sold in bulk to various wholesalers in Provo and Salt Lake City.

Soon after Arthur returned from the Mission Field, one night each week was set aside for a "Home Evening". This particular evening was not reserved exclusively for members of the immediate family, but was open to any of the neighbors or friends, especially those English converts, who were living near by.

Usually a part of the evening was spent in studying some religious subject, after which the remainder of the evening was spent in conversation, entertainment by the various members, or in playing games. There was always fresh, crisp apples, and usually roasted peanuts and raisins for refreshments. On special occassions, there were doughnuts and cider, or some other delicious refreshment.

This hospitality and bond of friendship has been of lasting duration and a highlight in the lives of all who participated.

Just a few of the many who participated in these "Home Evenings" were: A. E. Eves and family, Arthur Salt and wife, Elsie Ross, Lily Owens, Lizzie Clarkson, Janet Poole, Mary Russell, Ann Russell and many others.

Arthur N. Taylor's interest in civic problems and the educational welfare of the youth of the community was shown by the service he contributed while a member of the Provo City Schools.

On December 2, 1908, Arthur N. Taylor was elected, by the taxpayers of his district, to become a member of the Board of Education of the Provo City Schools. He served as a Board Member for the next fifteen years, at which time the new Central School and the new High School buildings were erected, and many other improvements and inovations made. During this time he served as President of the Board for three different periods of time.

Fellow Board Members, serving with him were such men as: A. O. Smoot, J. W. Farrer, Lester Mangum, Ole Olsen, Evan Wride, J. W. McAdam, R. Eugene Jones.

School Superintendents working with the Board of Education were: L. E. Eggertsen and H. Aldous Dixon.

The pressure and lack of time brought about by organization of the new Home Furnishings Store, Dixon Taylor Russell Co., required that he resign from the School Board on July 10, 1923, at which time Mrs. Margaret P. Maw, whom he had defeated in the last election, was appointed to fill his unexpired term.

A. O. Smoot, a very close friend, stated that Arthur N. Taylor was a man of integrity. His three most outstanding characteristics in

his life were his faith, his stability and his ability.

May 11, 1909, their sixth child, a boy was born and named Clarence Dixon Taylor.

In the year , Arthur N. Taylor, T. N. Taylor, John F. Bennett, John D. Dixon and William R. Wallace organized the Taylor Investment Company, a corporation for the purpose of acquiring and managing real estate.

On the east and adjoining the new Farmers & Merchants Bank building, this corporation constructed a two story brick building. The upstairs was converted into offices and the downstairs was rented to J. C. Penney Company.

When the Provo Building & Loan Society was first organized, Arthur subscribed to a good block of stock, some of it was put in his children's name, with the idea in mind that when it matured it could be used to finance them in the mission field. It was understood and expected that each boy would go on a mission and they all anticipated this opportunity to represent their Church as an Embassador of Truth.

In 1913, just a few hours after his own birthdate, his wife presented him with another son, whom they named Orson Kenneth Taylor, born November 3, 1913.

The eighth and last child, Ruth Elaine Taylor, was born March 20, 1917, at 256 North Fifth West, Provo, Utah.

From 1887, when he quit the employ of Samuel Liddiard, and started working with his father in the George Taylor Furniture Store, he had worked off and on, after school and on Saturdays and sometimes during the summer vacations, until the fall of 1893, when he started working full time for Taylor Brothers Company. He remained with Taylor Brothers Company until the latter part of 1920 when he sold his interest in the Company. His health had not been the best and he wanted to get out in the open air. For many years he had held the position of vice-president and assistant manager. It has often been stated by some of his friends, that the Company was run from the little office in the rear, behind the elevator shaft. Especially during the time when the manager was campaigning for the Governorship of the State, or to become Mayor of Provo City, or on a trip to Europe, or in his Church work; the responsibility and work of managing the company was skillfully shouldered by Arthur, without fan fare or publicity.

So it was to be expected that after the dike on Utah Lake washed out, and the farmlands flooded; that he turned back to the work that he knew best and was best qualified - - that of the Furniture Business.

Upon the advice and backing of his Father, he and the following associates organized a new business: Albert F. Dixon, Sidney W. Russell, J. William Howe, Jr., Orson Bird, William D. Norman, and Hans O. G. Miller. The name of Dixon Taylor Russell Company was chosen, which represented the names of the vice-president, president

and secretary and treasurer, respectively. George Taylor's advice of organizing a new business and erecting a new building was followed, rather than buying out an already established and going business.

Arthur traded his Taylor Investment Company stock and other consideration to his brother T. N. Taylor, for the vacant corner lot, which was across the road south from the bank building. During the summer of 1921, a brick building 100 feet by $68\frac{1}{2}$ feet was erected. Joseph Nelson, the architect, designed this brick building with two floors and two balconies, which was really a credit to Arthur N. Taylor, its owner.

On October 6, 1921, the newly organized Dixon Taylor Russell Company opened its doors to the general public. During the summer, Arthur and the other buyers of the Company, had made their purchases on the Eastern Market and when the doors were opened to the public, the attractive new building was stocked with all new and the latest and most up-to-date home furnishings.

The policy of marking each piece of merchandise with its selling price, which was the cash price and the lowest price, was well received by the public.

This one price policy for merchandise was something new for this area and displayed the integrity and honesty of the Company in its desire to treat all customers the same, be he rich or be he poor.

During the next eight years, branch stores were established at Springville, Payson, Pleasant Grove, Spanish Fork, Nephi, American Fork, Price, Heber and Helper. During the depression of 1930-33 the stores at Nephi, Heber and Helper were closed.

The worries and responsibility of keeping the business open, what with the banks folding up and closing their doors, and other financial organizations demanding payments due them; customers being unable to pay their bills, practically no sales being made, and the prospects of the business being shut down, with all the employees having no work and no means of supporting their families; was just too much for one man's shoulders to carry. His health began to fail and he was never able to completely regain it. He with the loyal support of his associates were able to pull the Company through the financial crisis of this period and the business continued to grow and prosper.

One of his guiding philosophies of life and which exalted him in the eyes of his associates and friends - - "I would rather suffer a wrong than do a wrong", can be traced throughout the pattern of his life.

From the time they became brother-in-laws, Arthur N. Taylor and Jabez W. Dangerfield took a keen interest in the investment field. Neither had much ready cash, for Jabez was building a job printing business and Arthur was building up a furniture business. Occassionally when they could scrape a little cash together, (and without letting

their wives know), they would study the mining stock market and invest their little cash in some of the stocks. Sometimes they hit it lucky, as was in the case of Tintic Standard, but other times they took their losses. From this experience, crystalized the philosophy with Arthur N., that a little profit was better than none at all. So in his later transactions he was willing to sell out with a reasonable profit and let some other person stand to make a little profit or sustain the loss. There were many of his friends, at this time, were holding their stocks until they hit the highest peak, before selling, which usually resulted in waiting too long before selling; the peak had been reached and the bottom of prices had dropped out.

The Wildwood cabin was built from the earnings of Iron Blossom mining stocks.

As Dixon Taylor Russell Co. kept growing and needed additional storage space, the partnership of Dangerfield and Taylor came into existence. The $55\frac{1}{2}$ feet of ground lying west of the Consolidated Wagon & Machine Co. and east of the new building occupied by the D. T. R. Co., was purchased or traded with Farmers & Merchants Bank stock, from John D. Dixon.

A full basement and the street floor was erected on this property. The basement was used for warehousing stock of D. T. R. Co. The ground floor was divided into three separate store sections and rented to small business, such as: White Sewing Machine Co.; Mrs. Jones, the milliner; a barber shop and pool hall; real estate office; appliance store; optometrist office and others.

The D. T. T. Co. kept expanding and one by one, took over the two and one-half street level divisions of this new building.

Prior to the building of this new structure, the partners had tried to get E. A. Menlove, a photographer, to trade them his little studio, which lay between the Dixon lot and the Arthur N. Taylor building to the west. They even offered to build him a new studio adjoining the Consolidated Wagon & Machine building, and trade him straight across. He rejected all offers and propositions. Later Mr. Menlove became financially hard pressed and Dangerfield & Taylor purchased his two story building, which now connected all three buildings.

Even after the many years as partners, J. W. Dangerfield made the remark about his partner, A. N. Taylor: "Arthur N. Taylor was the best friend I had". The same could be said of J. W. Dangerfield by A. N. Taylor.

Although of different political affiliations, this did not hinder their congeniality, nor warp their keen business judgement. They recognized each others viewpoint and respected and admired each others character.

The fertility of the land along the shores of Utah Lake, coupled

with the fact that the irrigation of the growing crops was unnecessary; sold Arthur N. on the idea of buying farming land along the north bank, near the mouth Provo River, on Utah Lake. The first forty acre tract was purchased from George Cook, where sugar beets and wild hay was raised. Later twenty acres was purchased from L. L. Bunnell and twenty acres from George I. Clark; five acres from Charles Madsen and the Hamilton sixty acres from J. F. Mc Clellan.

All of this land was in the Skipper Bay area, and much of the ground was covered by the raising of the Lake water in the early spring of the year. As a means of putting this flooded ground into useful and productive cultivation, the Skipper Bay Drainage District was formed with Arthur N. Taylor as its president and chief moving power; for the purpose of constructing a dirt dike along the Lake front. This dike was to run from the high ground on the north to the high ground on the banks of the Provo River, a distance of better than a mile in length. This dike was about six feet high and ten to twelve feet wide, on top. On the inside was a large drainage canal to catch the seeping water and which was pumped back into the Lake.

By constructing this dike and various drainage canals acres of land could be protected and be permanently cultivated. The dike was constructed by W. O. Creer and Company in the winter of 1920. Unfortunately the spring of 1921 was one of the wettest springs in many years and the river was swollen behond its capacity with flood waters.

The dike front, facing the Lake and the River, withstood the flood waters very well, but the shallow river channel, near the Island and wagon ford, overflowed its banks, allowing the river to cut its course down through the fields in behind the dike. The dike had not been built to fight the waters from the rear, so the majority of the dike was swept away overnight.

When Frank Eastmond bought an interest in the Geneva Resort on the shore of Utah Lake, he sold his lease of the Provo City owned Grove, near the mouth of Provo River, to J. F. McClellan and A. N. Taylor. "Uncle Jim" had been in partnership with Frank, in the capacity of renting the row boats, to fishermen, duck hunters and people going bathing in Utah Lake.

Under this new partnership, Uncle Jim would handle the boats, and act as caretaker of the property. The store was to be run by Henry, and Elton was to supervise the forty bathhouses that had been erected on top of the dike at the intersection of the River and the Lake. During the rush hours, Donald Dixon and Clarence were to leave the farm work and help where needed. That winter and spring, the ice and high water destroyed the dike and bathhouses. Remenants of the bathhouses were scattered all over the Skipper Bay District.

For the next few years, the resort business was practically nonexistant, save for the renting of row boats to the fishermen.

a bridge was placed across the river, near the City Grove, and a lunch room and store was erected in the grove of trees on the Lake front. At times the mosquitos became so viscious, that it was impossible to picnic or enjoy the cool lake breezes, unless some protection was afforded. So this lunch room was screened. It had a shingle roof and sand floor and tables and benches for the picnickers. Ashted Taylor and his family moved down to the lake front to operate the store and lunch room. Uncle Jim Mc Clellan still handled the renting of boats, from the City Grove.

Later the cabins from the City Grove were purchased and moved down on the lake front and the boats were rented from the new location. About sixty bathhouses were erected on the sandy shore of Utah Lake, but were built on skids so they could be shifted away from the flood waters of the Lake.

Still later the lunch room was extended to the South, and a new maple dance floor was constructed and a large record playing phonograph was installed to furnish music for dancing and the picnickers.

A modern refrigeration system for keeping foods and ice cream was installed together with soda water coolers, root beer dispenser, a modern soda water fountain and display counters.

Arthur N. financed and supervised the project, Uncle Jim McClellan handled the boats and was caretaker during the off season. Henry acted as manager, Alice ran the store and did the cooking and washing, Clarence took care of the bathing houses and Kenneth helped wherever necessary. All other members of the family were on hand during the holidays and other busy days.

A large investment had been put into this resort venture, but like so many other projects, its only result was the providing jobs for the boys and girls, when not in school.

With missions, graduation from school and going into other business, forced the Resort to be released, and it was only a couple of years until the Provona Beach Resort passed out of existence and was dismantled and the land sold.

Whenever a holiday came along, to Arthur N. that was a full days time to be spent working on one of his special projects. To his boys this was not a holiday, but a special work day; for they were always invited and were expected to be present and participate. On One Washington's Birthday, it was the building of hog pens at the Riverside Farm. On the 4th of July and the 24th of July, it meant being present at Provona Beach, to provide extra help in accomodating the bathers, the picnickers, the dancers or sightseers. On one Labor Day it was the pulling and burning weeds and especially cockle burrs along the Beach, on the lake front, or the grubbing of willows along the river bank. On Labor Day, during the fruit season, there were peaches, pears, apples and other fruit to pick and pack and ship.

On Christmas and New Year's Day, after all the chores were finished, the day belonged to the boys. Usually the Father would arrange to take his own boys, together with their boy friends, down to the Lake to ice skate. He was a very good ice skater and enjoyed this re - creation in the open air very much.

Early in the spring of 1930, one hundred ten head of sheep were purchased at $11 per head and placed on the Lake farm. Here there was plenty of vegetation for their grazing in the summer and in the fall there were sugar beet tops and the alfalfa fields to winter on. A new sheep shed was built on the bend of the river, together with lambing pens.

The majority of this Lake farm had been fenced with a net wire fence, making it an ideal set up for the running of sheep. That summer a "buck" pasture was built on the lake front, just north of the two summer cottages, and three rams were purchased from a Mr. Hansen of Lake Shore, Utah, for $40 each.

The damp, rockless soil caused a hoof rot to develop in the sheep, necessitating the taking them to higher range land during the summer of 1931. When they were brought back that fall, the herd was divided with the Ewell boys and A. N. Taylor's herd was sold.

For his eight children, Arthur N. Taylor never did intend to leave them a fabulous fortune of monetary wealth, but he did leave them a respected NAME, and exemplary life, and a philosophy which was an underlying power in his life's work:

1. To teach and direct his children how to work.
2. To send and support (the boys) in the mission field.
3. To provide them with a good education.

With these tools and experiences he felt they should be capable of supporting themselves and family; to be of value in rendering service to their community; and to be in a position to push forward the work of the Lord; and be an exemplary churchman.

How well he carried out his philosophy can best be judged by a few of the many things he did for his children:

1. During his whole lifetime he not only made jobs available, but actually paid out money to provide and maintain projects which would provide his children with work. Not only was the work provided, but he led out in showing them how to work with his own hands and mind. His motto was, "Come, let us work", and not, "You go work".

2. He set the missionary example by spending twenty-eight months in the British Mission Field. His wife, Maria D. Taylor, spent seven months in the same Mission Field.

   a. Arthur D., the eldest son, spent four years in the Australian Mission.
   b. Lynn D. Taylor., spent twenty-six months in the Northwestern States Mission..
   c. Elton L., spent twenty-eight months in the Eastern

States Mission.

d. Henry D., spent twenty-six months in the Eastern States Mission.

Both Elton and Henry were in the mission field for eight months at the same time.

e. Clarence D., spent twenty-eight months in the South African Mission and four months in traveling home.

f. O. Kenneth, served twenty-five months in the British Mission Field.

3. All eight children graduated from High School.

Arthur D., entered into business after his return from the mission field.

Lynn D., graduated from the B. Y. U. with an A. B. degree and also attended the School of Interior Decoration of New York.

Elton L., attended the B. Y. U. and the U.S.A.C. for three years.

Henry D., graduated from B. Y. U. with a B.S. degree. Attended the New York School of Retailing, receiving his Masters degree in Retailing.

Alice L., graduated from B. Y. U. with an A.B. degree.

Clarence D., graduated from B. Y. U. with a B. S. degree.

O. Kenneth., graduated from B. Y. U. with an A. B. degree and and attended the School of Interior Decorating of New York.

Ruth E., graduated from B. Y. U. with an A.B. degree.

Judge Maurice Harding has made the statement that of all the families he knows, none have turned out as well as the Arthur N. and Maria D. Taylor family.

Other community activities Arthur N. engaged in, besides that of being on the Provo Board of Education, included a charter member of the Provo Chamber of Commerce, which carried on the work of the old Commercial Club, of which he was a member. In 1924 he became President of the Provo Chamber of Commerce, and was also a Director and Officer for many years.

Arthur N. Taylor was alert to the fact that new industries were necessary for this locality, so in the 1920's when feelers were sent out regarding the establishing a steel industry in this area, he became one of the leading figures in raising the necessary money to buy a tract of land between Provo and Springville. This land was turned over to the Columbia Steel Company to build a steel mill.

This tract of land between Provo and Springville was a very desirable location for the erection of a steel industry, for it was at the railroad junction point where the iron ore from the extensive iron deposits around Cedar City converge with the unlimited coal deposits from Carbon County, in Southeastern Utah. The Columbia Steel Co. built one blast furnace here at Ironton, which was the forerunner of the giant Geneva Steel Mills which were built at Geneva in 1945. Arthur N. acted as a Director of the Provo-Springville Holding Company from the date of its organization to the date of his death.

Although actual construction of the Deer Creek Water Conservation project had not commenced during his lifetime, he was a staunch advocate of its desirability and a firm backer in obtaining this Government project. He realized the value of water for the development and growth of this area, and did all in his power to put it before the proper Government officials, who finally approved and built this reclamation project.

One of his last projects was the acquiring of about eleven acres of land on the South bench of Rock Canyon. Lynn and Henry had built their houses at the mouth of Rock Canyon, on the South bench, where a magnificient view of the whole Utah Valley was obtained.

The property at the base of the hill was being used as a dumping ground for rubbish and trash and really becoming an eye sore to visitors and residents. In order to correct this situation, Arthur N. purchased eleven acres of land from the Receiver of the defunct Provo Meat and Packing Co., which covered the location of their old slaughter house. With the aid of the County, a fence was erected on each side of the road, thus blocking off access to the property used for a dump ground. The land adjoining to the South, was leased from Provo City, and the whole area turned into a horse pasture. It was not many years until the vegetation grew tall enough to hide the old rusting tin cans and junk, and started to look half way respectable again.

On days that Arthur did not go for his horseback ride, or after his evening horseback ride, he fenced off about an acre of land, on top of the hill, where he planted several hundred grape vines.

As his health began to fail, one of his greatest sources of satisfaction was to sit or lie on a cot on the South and West side of Lynn's house and look down and admire the beauty and growth and activity of this Utah Valley, where he had spent his entire life, fortune and effort in making a beauty spot for his posterity and fellowmen to live and to work and enjoy.

His philosophy of Life, "The making of two blades of grass grow where only one grew before", is reflected in his life's work and accomplishments.

He died at his home in Provo, Utah on September 10, 1935.

Clarence D. Taylor
February 1955

MY MOTHER

MARIA LOUISE DIXON TAYLOR

January 5, 1872
To
February 17, 1947

" Aunt Rye "

A M O T H E R S D A Y T R I B U T E

On the front page of section two of the Provo Sunday Herald of May 11, 1941, appeared a large picture of MARIA LOUISE DIXON TAYLOR with the following tribute:

"Typical of the mothers who are being honored to day is Mrs. MARIA DIXON TAYLOR, mother of eight sons and daughters, who has found time along with her many home duties to busy herself with church activities and interesting worthwhile hobbies.

Always actively engaged in various church and auxilliary assignments, Mrs. Taylor has of late years devoted herself to genealogical work, writing family records and arranging pictorial albums.

Her seven living sons and daughters include ARTHUR D., LYNN, HENRY D., and CLARENCE TAYLOR, and Miss RUTH TAYLOR of Provo; ELTON L. TAYLOR of Price, and Mrs. ALICE T. NELSON of Denver. She has fifteen grandchildren, and is proud of the fact that she had six sons in the mission field."

Her youngest son ORSON KENNETH TAYLOR died in 1940.

Autobiography of MARIA LOUISE DIXON TAYLOR

On January 5, 1872 in Provo, Utah, I made my entrance into this world at five minutes past nine o'clock p.m. I weighed ten and one half pounds. On January 13, 1872 I was christened by my father.

My parents were Henry Aldous Dixon and Sarah DeGrey Dixon. I was the only girl in a family of nine children. There were eight brothers: John DeGrey, Arthur D., Ernest, Charles Owen, Walter D., LeRoy, Arnold, and Henry Alfred who was born November 14, 1865 and died in Salt Lake City, Utah on July 1, 1867.

When I was about eight years of age my father was called on a Mission to Great Britain. My Aunt Mary, who was Father's plural wife, together with her children, my brothers and sisters; moved to our home. It was surely a little house well filled. At one time there were eight of us down with measles. I took cold and they went in on me. I was surely sick. They said I had black measles. My life was almost dispared of but through the faith of my good Mother, I was restored again to health.

While my Father was away, my brother Arthur had diptheria. None of the rest of us contracted it from him., although we were in the same small house. Doctors were almost unknown in our home. People at that time seemed to exercise more faith in a Higher Power for healing, than the skill of the Doctor.

Our home was one of the best in religious environment. Father and Mother both were very religious, and their greatest desire was to see their children keep the commandments of God.

We had our family prayers morning and evening, and we kept the Word of Wisdom strictly. I never remember seeing tea, coffee, tobacco or liquor in any form in our home.

Rigid economy had to be practiced in the home to make ends meet. We had good wholesome food, which gave us good strong bodies.

My education started in the old Round House. It was two stories tall and built of adobe. It stood on the lot near Lester Taylor's house (corner of 4th West and 1st North). I think Mrs. Oakley was the teacher.

My second school was to the West School, located a block south of the Southeast corner of what is now Pioneer Park, on Fifth West and Second South. My teachers here were Laura Larsen, later Mrs. Oran Lewis of Spanish Fork, and her sister Annie, later Mrs. Gillispie, librarian at the B. Y. U. for many years, who just recently died at the age of eighty years of age.

My next teacher at the West School was L. A. Wilson, followed by George H. Brimhall, who later became President of the Brigham Young University.

A new building was erected in the East part of town, on the corner of First East and Second North. Before the building was completed

one large room on the north ground floor was finished and we went from the West School, with our teacher, George H. Brimhall, to what was later called the Parker School. This ended my schooling for some time.

Later, for two terms, I attended the B. Y. Academy, which had temporary quarters in the Z. C. M. I. Wholesale House on South University Avenue, because their building, the Lewis Hall, had burned down. When this Z. C. M. I. building was erected my father was working at the Z. C. M. I. in Salt Lake City, and in 1883 they sent him to Provo to become Manager for this new branch of the business.

In the days of my youth we had to make our own amusements. As I look back and compare them with the amusements of today, I think we enjoyed them more because we had to put forth an effort to make them worthwhile; the more we put into a cause the more we get out of it.

We had no picture shows, where we were entertained with little effort on our part. We had what we called an exhibition in which small children sang or recited. I remember when I was a very small child, one of these exhibitions was put on in Cluff's Hall on Second North and Second East Street. This place was where the Fourth Ward held their meetings and general assemblies before they built their present meeting house. At that time we were living in the Fourth Ward, which extended to Third West. Later the tier between Third and Second West was put into the Third Ward. Now it is in the Fourth Ward again. The upper story, at Cluff Hall, was used by the Church, the lower floor of the building was used for the making of furniture by the Cluff Brothers. This furniture was sold by George Taylor, who became my father-in-law, and owner of what is now Taylor Brothers Company.

My sister Sarah, just one month older than I, enjoyed each others company almost like twins. We dressed alike and were inseparable until we were twelve years of age.

On one occasion Sarah and I were asked to speak little pieces. The only way they got us to consent to do this was to let us go on the stage together. We went holding each others hand. I said mine first. It is about the only thing I remember along that line. I think I will write it if I can recall it:

"Come and see me Mary Ann this afternoon at three,
Come as early as you can and stay till after tea,
We'll jump the rope and dress the doll,
And feed my sisters birds,
And read a little story book all full of easy words."

Then Sarah took courage and began hers. As she was sort of

tongue-tied at the time and couldn't pronounce her words plain, it caused a lot of laughter. If I can remember some of it I will give it here:

" I want a piece of calico to make my doll a dress,
I doesn't want a big piece, a yard will do I guess
(and etc. and etc. have forgotten the rest)."

That was my first introduction to performing before the public. As time went on I took several parts in Sunday School entertainments and later M. I. A. We had a lot of fun rehearsing for them, but the audience had more, for they were real side splitting scenes. Many were intended to be real tragedies, such as Shakespear's "Hamlet". Some were blood curdling scenes such as "Down Black Canyon", with real villians.

Prof. Henry E. Giles put on "Pinafore", a musical comedy. This was staged in the Opera House on First North and First West. This building is now used for the Armory. The first performance went over big. The cast agreed to tour some of the northern towns of Utah County; Pleasant Grove, American Fork and Lehi. Most of the cast went in lumber wagons, perched upon high spring seats. My brother, John, drove some of we girls over in a two seated surrey or buggy. I took part as one of the cousins in the chorus. When we were ready for the first performance, one of our main actors did not show up. After searching for some time he was discovered in a saloon with a black eye. As he took the part of Dead Eye Dick, it was quite becoming to him.

Before arriving at Lehi some of the drivers bantered each other for a race, the results were that some of the leading singers had to appear before the audience with bandages on their heads.

We had a lot of sport after it was all over. One of our favorite recreations was dancing. Most of the dances were held in the meeting houses. The benches were either piled in one corner of the room or taken out. Some were left arranged around the room for seats when the dancers were tired and also for the spectators. There were many spectators, especially the older ladies who wanted to know what new love matches were being made. And believe me they knew it all, nothing escaped their notice.

The young married folks took their babies, it they had no one to leave them home with. After nursing them they were put in their buggies or laid on a pillow on a bench in the back room.

There were very few round dances. The Church at one time asked the people not to dance them, but they gradually came back again. The square dances, such as the plain quadrille, scotch reel or polygamy dance, as some called it, where each man had two women partners, were enjoyed by young and old. There were no wall flowers

during the square dances. The lancers was a very pretty dance, as was the waltz quadrille.

Surprise parties were very popular. The young married people joined with the older ones. My Mother and Mother-in-law often accompanied us and our babies. What good times we had, although some of the men did not enjoy them. My husband never did like them. He did love dancing though, and was a very graceful and good dancer.

In the summer time, for a few years, a dance floor was laid amongst the big cottonwood trees in Tanner's Park. This Park was across the street from the old adobe yard which was the second fort of our first Pioneers, who came to Provo. It is now called Sowiette Park. It was grand to dance there by moon light to sweet strains of music. Tanner's Park holds sweet memories to hundreds of people who used to attend our Ward Reunions there. It was great sport to go swimming in the stream running through the Park. The girls had a swimming hole there. I never heard of a boy's swimming hole in the Park.

There were large swings in the Park and we girls enjoyed going there with our boy friends. They used to swing us so high we nearly touched the branches of tall trees. A boy stood on each side of the swing ahold of each end of a rope; by putting the rope across our waist we were pushed ever so much higher.

In the summer time we looked forward to the Fourth of July and Twenty-fourth of July. After a day or two of cooking and packing we were all very excited about going to the canyon. As soon as it was daylight, not later than four o'clock, we climbed into a wagon. Most of the wagons had a white canvas stretched over the bows and supports to shelter you from the sun and rain. It took hours to get into the canyon then, where it only takes minutes now.

My children make quite a joke of it now. If we are going on a trip they say we must start at daybreak or Mother won't thinks she is going on an outing.

Our Ward Outings were looked forward too. Some times we went over to Nelson's Park on the hill above Lake View. This place had beautiful trees and arbors with climbing roses and vines, large fields for ball games, swings and merry-go-round. Some times we went to the Old Lake Resort at Utah Lake, where we enjoyed bathing, boating and dancing. A street railway ran from town through the swamps and marshes to the resort. Mr. William Probert was owner of it. It did not last long, as he lost a great deal of money on it. My bathing suit was very different from those the girls wear today. There was an undergarment of black sateen with elastic in the bottom which held it tight around the knee. The outer garment was made of black alapaca or mohair, with high neck, sleeves to the elbow, a belt joining the waist and skirt which came below the knee. We always wore black cotton stockings that reached above the knee. In case we forgot our stockings,

it was just too bad for us, as we didn't dare to go in with bare legs.

Our winter sports consisted of skating and sleigh riding. As soon as the ditches froze over, we who had no skates or didn't know how to skate, enjoyed sliding on the ice.

Most children had home-made sleds. They were rather crude, but answered the same purpose as the very fine ones my children and grandchildren have now.

Bob-sleighing was the most fun for all. A wagon box was put on runners, nice, clean straw was put in the bottom with hot rocks and bricks and plenty of quilts to keep one warm. It didn't matter how cold the weather was. A good team with plenty of sleigh bells, put us in the spirit for a good time. We generally ended by all joining in singing songs.

I had a very happy girlhood. My sister Sarah and I being so near the same age, have always been very much attached to each other. I have always admired and loved my sister Alice. She, being older than Sarah and I, never cared for dolls and to play house with us. She would rather play with my brother, Arthur, who was nearer her own age.

My greatest ambition was to marry a clean, honest, Latter-Day Saint man and have a fine, happy family. I am happy to say that ambition has been realized just as I wished it to be.

My Father died when I was twelve years of age, on the Fourth of May 1884, not long after his return from the Mission Field. He left two wives and thirteen children. My Mother's family as follows: John DeGrey, Arthur D., Ernest, Charles Owen, Walter D., LeRoy and myself. (Arnold was born three weeks after Father's death). Aunt Mary's family as follows: Alice, Sarah Ann, William Aldous, Albert F., Parley S., Harriett Amelia (Hattie).

My Mother was only thirty-nine years of age when Father died. We were not in poverty, but it was a struggle to make ends meet. Mother wished me to have every advantage, being her only girl, but I felt I had younger brothers who needed more education than I. If I could find something to do I could help my brothers. My brother John procurred a job for me in the Provo Book and Stationary Co., where I worked for some time under Robert Skelton. George S. Taylor being a stockholder came in and Mr. Skelton was released.

In a short time Mr. Skelton went in business for himself, and I went to work for him until I was married to Arthur N. Taylor on the 9th of May 1894, in the Salt Lake Temple by Pres. John R. Winder. counsellor to President Joseph F. Smith.

Our mode of transportation in those days was much slower than now. We left home on Tuesday morning on the Union Pacific steam line train, in order to be in the Temple on Wednesday morning. We

went in the Temple at eight o'clock in the morning, getting out late in the afternoon. There was only one session a day then. Now there are about seven.

Then we had to wait until Thursday to get home again. There was only one train a day. Now you can make the round trip in just a few hours.

Before this time my brothers built my Mother a nice home, at 270 North 5th West. It is now owned by my eldest son, Arthur D. and family. We did enjoy our new home with its large spacious rooms, after having been so crowded in our little home.

My brother, John, worked as book and time keeper for Samuel Liddiard. He also was bookkeeper for Smoot Lumber Co.

Arthur and Ernest worked as water carriers for Samuel Liddiard, and finally they learned the mason trade from him. The did the brick-work for Mother's home. John traded one of our teams to Tom Patten, for his services to do the carpenter work, on the house. Mother took boarders to help get money to pay for the materials. Her farm furnished produce for the table. By planning and hard work, our home was built.

After our return from Salt Lake, in preperation for our wedding reception, all the beds and furniture that could be spared, were moved out of our house to make room for guests. One hundred and forty - eight guests and relatives sat down to a real banquet.

Our first home was on First North between Second and Third West, just north of Taylor Bros. Co. Store, where my husband worked. We lived in this little home and were very happy. I used to say it was like playing house, when only two of us sat at the table, after being used to such a large family at home.

Some time later we moved into my Mother's old home. We had it renovated and cleaned throughout. It was very comfortable. In this home our first child, Arthur D. was born on the 4th day of October 1895. A year later we moved into our own home, which was built on part of my Mother's lot. She was very anxious to have me near her. As we had little money, we built two rooms first; then we added other rooms as we were able to pay for them. Although not the most modern with all conveniences, still it holds many fond memories for me. Our children, all but one, were born there: Lynn D. was born on the 6th of May 1898, Elton LeRoy on 22nd of June 1900, Henry D. on the 22nd of November 1903, Alice L. on the 18th of November 1906, Clarence D. on the 11th of May 1909, Orson Kenneth on the 3rd of November 1913, and Ruth Elaine on the 20th of March 1917.

My husband's parents were pioneers who crossed the plains and endured the hardships of the early pioneers. They had barely enough money to pay for their passage. The burried two children before reaching the Valley.

Eliza Nicholls Taylor suffered many trials that would ordinarily

have crushed a much stronger woman. She was physically weak but spiritually strong. She trusted in her Heavenly Father and came through victorious. I have never seen a person with such strong faith. I remember on one occasion we were all camped at South Fork, Provo Canyon. A terrible flood came down, and the creek near our tents was in danger of overflowing and washing us out. The women gathered their children ready to rush to the near by mountains. Grandma Taylor said, "Girls, where is your faith? Did you say your prayers and ask your Heavenly Fathers protection? If you did, cover up your heads and be quiet." She told her son, Tom, to go to the River bank and watch. She would pray. That had the desired effect and all was well.

My Mother and she were very dear friends and loved each other very much. For about sixteen years they looked forward to several weeks visit with us at our summer home in "Wildwood", Provo Canyon. It was a joy to us all to have them with us. It meant so much to our children partaking of their sweet uplifting influences. My husband purchased two easy wicker rocking chairs, just alike, and placed them on the front porch of our cabin and they sat in "State", as it were, to receive homage from all the campers as well as guest who came to our resort. For they were both loved by everyone. The chairs are still placed on the porch when we are there, but the two noble women who occupied them have passed on to a great reward which they so richly deserve.

Some time after our marriage, my husband was called to preside over the Y.M.M.I.A. in the Third Ward. He held this position for seven years. Then he was called into the Mission Field. At times, after the babies came along, and tusseling with them all day (for they were cross due to colic) I felt at night, how soothing it would be to have my husband sit by my side and tell me things that would take my mind from such a strenious day. But alas! my hopes were gone, when he came in and said, "Mother, will you please hurry with supper while I wash and prepare to go out". I knew it was not Mutual night, but he said, "You see it is Mutual League to night". I said, "but why do you have to go? You have spent months of time and a lot of money (for I know) getting the hall and equipment ready. Can't they get along without you?" He would look at me in a wistful way (for he loved his home and family) and say, "You know I would love to stay with you, but we have just got to make a success of this physical education program. If we get the boys interested there, we can get them interested in our Mutual Meetings. You know, Mother, if I say come on boys let's go, it will have more weight with them than if I say go on boys and have a good time."

As usual I could see his point of view. I let my mind run back a few months to the times when the boys were not coming out to their

meetings as they should. They were seeking amusements and other things which were not of the best environment. The Officers talked it over. They thought instead of trying to preach them to Church, it would be better to lead them in a different way. They rented the Horton Building (where the Superior Motor Co. stands)(corner of Center Street and Fifth West. They took out the partitions and made a large room upstairs for a gym. The next thing was to find money for the equipment. My husband and William P. Silver took the delivery wagon and a span of mules from Taylor Brothers Company, and went to Salt Lake City to a second hand store where they paid three hundred dollars, cash, for the apparatus. I know how hard they had worked and I concluded I would make it just as easy as possible for him even if it did mean three nights a week being without his company.

One thing we women did do. We got together and said the women need a little relaxation as well as the men. We made us gym suits. Mine was of wine colored flannel from the Woolen Mills, with a black water wabe ribbon sash, a bow tied at the back. We hired Miss Mame Gates, the gym teacher at the Academy, to teach us. One night a week was hubbys turn to stay at home and take care of the children. What fun we did have. First swinging the dumbells and Indian clubs, then on the giants ride, last but not least going over the vaulting pony (or trying to) then through the exercises. Some of the older ladies, when they were on the floor flat on their back and told to get up without touching their hands, found difficulty in doing it which caused a lot of fun. It made the women more contended to stay at home three nights a week if they had one night out.

Before our marriage, my husband purchased some stock in Taylor Bros. Co. where he was working.

October 20, 1900 my husband left for a mission to Great Britain. We had just completed our home and furnished it. We had 3 boys, the youngest, Elton being three months old. I wanted to take boarders or do something to help pay his expenses. He would not consent to this. He, with my Mother and brothers worked out a plan unknown to me. The furniture in the house should be sold and the house rented. Then he was sure I could not do something that would undermine my health. He felt my children were enough to care for. My Mother and brothers were very happy for the opportunity of having me and my children, who they adored, come home and live with them.

I shall never forget how I felt when I was packing the things and breaking up our home, which we had struggled so hard to build and furnish. It was like parting with old friends. Now I can see it was the only thing for us to do. We rented the house to Doctor Slater.

My baby, Elton, cried so much with colic it nearly wore me out. The strange thing about it was the more he cried the fatter he became.

When he was four months old he weighed twenty-two pounds. I became so nervous and was in such a run down condition, I had nervous head - aches which kept me down a great deal of the time.

The first month my husband was in the mission field I sent him ten dollars. When Grandma Taylor found out, she was hurt and said, "Please don't send any more, don't you see he will get his blessing for leaving his work and his family? You will get yours for sacrificing his company so willingly and doing for the children out of your limited means. Please let me finance him so that I may share the blessings with both of you". She won. I never sent any more money. She certainly was blessed as he was appointed President of the Birmingham Conference in the city where she and her husband lived and left from, when they decided to join the Saints in the Rocky Mountains. Now their son could carry the same message that a good Elder had brought her, back to her native land.

My husband enjoyed his work so much. He loved the Country and the people, and was so anxious to have me come to England and enjoy the sights with him, which at that time seemed an impossibility to me. By him urging from that side, and my folks on this, I finally consented. My Mother came to my rescue, telling me she thought she had enough experience in caring for children, to be capable of caring for mine in my absence. Grandmother Taylor borrowed the money and my brother-in-law, T. N. Taylor, secured a pass for my railway fare to Chicago and return, which was a great help.

I left Provo August 4, 1902 for Salt Lake City. There I met Mrs. Wm. Smith, whose husband was laboring in Birmingham, England with my husband.

My brother Albert, was called on a mission to Great Britain, and accompanied us. At Ogden, Utah, Walter Parry, another missionary joined us, making a party of fourteen.

The first night out I was very ill. I don't know if the cause was due to eating such a hearty lunch we had prepared, or sleeping in an upper berth. The next morning I was feeling fine and enjoyed the trip, going through the sage brush country of Wyoming and the corn fields of Nebraska. We spent two days in Boston, including a trip to the Emerson Piano Co. where we met Mr. Edward Payson, manager of the Piano Co. Albert and I presented letters of introduction given us by T.N. Mr. Payson treated us very kindly. Although he was a very busy man, he closed his desk and told the office force he would be out for the day. We left our Hotel at 9:00 a.m. and returned to our Hotel at 7:00 p.m. After visiting many points of interest in the older part of Boston; Kopp Cemetery, one of the oldest cemeteries and occupied by Italians. We had dinner in one of the Italian restaurants, and spent sometime at the different beach resorts.

The second day we sailed on the Commonwealth, one of the largest boats afloat at that time. Our voyage was perfect as far as the weather was concerned. A traveling salesman told me it was his thirty-fourth trip and the best trip of all. There was hardly a wave.

We saw two whale spouting water in the air, a short distance from us, and schools of porpoise. We experienced a great thrill as we approached the Irish Coast. It surely did look good to see land again. When we arrived at Liverpool, England, my husband and Elder Smith were at the docks to meet us. I was very happy to meet Art, but sad to part with Albert. He was assigned to labor in the Grimsby Conference. Hull was Albert's Headquarters, the birthplace of his Mother.

We arrived in Birmingham about 10.00 p.m. Rode about three miles from the station, on top of the bus or tram where we could look into the pubs or saloons and see women in there drinking. Many were drunk, holding babies in their arms. When we reached the Conference House at 230 Albert Road, the Elders were all up and waiting to see what the President's wife looked like. They invited us in for supper, I told them we had our lunch in Liverpool. They laughed and said you must eat five or six meals a day. I told them I was sure I never could do that, but it was only a short time until I ate every time I had a chance, and was still hungry. All I wanted to do was eat and sleep. The results was seventeen pounds gained in two months.

My first Christmas away from home was spent in England, the birthplace of my Mother. When I came down the stairs, the mantel above the fireplace was decorated with all kinds of things, mainly lovely presents for Sister Smith and me from the Elders. Among the gifts was a small pig from Elder Spokes. It had a little verse stating it was just a reminder that when he visited at my home I was to serve him a sucking pig, for he was a true Englishman. I never had that privilege. He died in Salt Lake City shortly after his return home.

Art arose earlier than I and there was a beautiful black, silk dress on my bed. He told me to get up and try it on, if it fit I could have it for a Christmas present. I found out he had the same dressmaker make it for me that I had engaged to make me another dress; therefore she had my measurements.

We had dinner at Art's Uncle Ebb and Aunt Harriet Hands, where we were treated very kindly.

My first disappointment came at Conference time when I expected my husband would be released. President Francis M. Lyman was there and said that President Taylor could not be spared at that time. It would be six monthsmore. I felt very badly and told Pres. Lyman I thought he was a very hard hearted man. It meant I would have to go home without my husband, as I had left three children at home. He said very quietly, "Very well, Pres. Taylor can spend ten days in

London with you".

I was arranging with Elders Lund and Brough, of Nephi, and others to accompany them home, when I received a letter from Mother saying in case Art did not get his release, I was to stay as the children were well and she was getting along fine. I stayed seven months and shall always feel grateful to my Mother for the extra time I stayed. It was the most enjoyable time of all. I was more acquainted and better able to find my way around. Sister Smith and I were always spotted as Americans; especially when I handed a clerk three five dollar gold pieces or three pounds English money, for a twelve shilling purchase ($2.50).

Art used to write about how wonderful the pantomines were, but I never expected to see them. In Birmingham I saw "Jack and the Beanstalk", and thought it the most wonderful thing I had ever seen, but when I was in London and saw "Mother Goose or the Goose that Layed the Golden Egg", I felt that I had been transformed into another world. The beautiful girls who flew from the stage out over the pit (the area where we were sitting) and dropped flowers was spectacular. There was about one thousand people on the stage for the finale. This was at the old Drury Lane Theatre, a very old and noted place. I also saw "Puss in Boots" at the Hippodrome Theatre in London, and many very wonderful stage plays.

The Tower of London was a very interesting place. I was thrilled to see the beautiful jewels and crowns of the Kings and Queens, set with such precious stones. We went into the different towers where so many notable people and royalty had been imprisoned. Some had even traced their coat of arms on the stones with their own blood. We stood on the spot where the guillotine stood that beheaded Ann Bolyn, the wife of Henry VIII. A brass plate marks the spot. The moat that encircles the tower, was a drilling grounds for the different regiments of soldiers. We enjoyed watching the drills.

Our trip to Westminister Abbey was most interesting. It gives you a rather queer sensation to stand in these high places, with stone monuments on each side representing royalty or some famous person, who was buried underneath the building, many under the stone floor. St. Paul's Cathedral was wonderful too.

I can't begin to tell all the wonderful things I saw, but Madam Truasades' Wax Works was so outstanding to me. I could hardly believe that the wax figures were not real living people, much to the amusement of my husband who stood a short distance away watching me. The British Museum was full of so many interesting things, a person could spend weeks there and then not see them all. I said I had seen more in that ten days, than about all my life before.

When we returned to the Conference House, the Elders wanted to

know if I was ill. I was so thin and looked so haggard, but we had such a short time to see so much.

I always loved to read about the old Castles in England and what a thrill I got when I was able to go through some of them. Art took me to Warwick Castle, Lord and Lady Warwick resided there. When they were in London the flag was hoisted on the Castle and the public was allowed to go through. The grounds were very beautiful too. I decided I would not like to live in these rooms, they were so large and bare. I think I enjoyed the Maxtoke Castle more than any. The public was not allowed in there; but one of our friends, Charles Wells, who was Station Master and a friend of the caretaker, got permission for us to go through. It was built in 1385 and in a perfect state of preservation. It was the only Castle I saw with the original moat filled with water and covered with water lilies all out in bloom.

Art and I spent a very happy day at Dudley Castle. The ruins are still standing on a hill above the city. As I stood there, I fancied I could see my Mother playing on the Castle green, as it was called, with her sister and other children, when she was a child. Dudley was her birthplace and she lived there until she left for America when about eleven years of age.

We visited many places of interest and I enjoyed everything so much, but sometimes my heart was very heavy when I thought of being separated from my children.

In February 1903, my husband received his release to return home on the ship "Canada" which sailed on the 19th of February. I was so happy I felt I was walking on air. Art did not feel that way. He said there were so many things he wanted to accomplish that he had started. It was some job packing and getting ready to leave. Most of the Elders came in and many parties were given for us and Bro. and Sis. Smith (the lady I went over with). We all shed tears at the station, where so many friends came to see us off. We had learned to love those people and we knew it would be the last time we would see many of them; others we expected to meet in Utah. When we arrived in Liverpool, we found the ocean very rough and we had to go out to the ship in a tender. Pres. Lyman bid us goodbye at the office, but before the vessel sailed he with others came out and onto the ship. He said we would have a very rough voyage, but we would land in safety. The time came when we were very thankful to Pres. Lyman for those words. We did have seven days of storm and nearly all the passengers were sick. The Captain, mate and nearly all the crew were also sick. Art went down to bed at Queenstown, Ireland and was never back on deck until we reached Halifax, Canada, one beautiful Sunday morning. It was quite a sight to see this harbour surrounded by huge cannons to guard against enemies coming in. About half of our passengers got

off the boat at this place. From there we sailed down to Boston, glad to be on land again after many exciting experiences.

We went to the Emerson Piano Factory to visit Mr. Payson. He was very kind to us and introduced us to Mr. Powers, President of the Company, and many of the official staff. He went to the station to see us off. We arrived in Chicago about 11:00 p.m. Now we had to be separated. Art took a taxi and we drove across the City. He put me on the Union Pacific, as my pass was on that line, and he came home on the D. & R. G. Railway, which was the line the Church chose at that time. I arrived in Salt Lake and went to the National Bank, where my brother John had his office. We went to his home and when I met Sarah we both wept. I was so glad to see her. John said that was a funny way of showing our joy. At that time there was only one train a day to Provo. I had to wait until evening, when my brother, Charles, who was working in Salt Lake, accompanied me home. When we reached Provo, Mother was there with my husband and children. When I rushed to take Elton, my baby in arms, he screamed and said, "Go away I want my mamma. She has gone on that train". That nearly broke my heart. After being away for seven months, my baby had forgotten me. The strange part of it was when I left he could only say a few words and now he talked so plain. In a short time he came to me and said, "You are my mamma". After looking at me he remembered me again.

After nearly three years of separation, it was grand to be home again with our family. We only furnished three rooms, as we shared two rooms of our home with Bro. and Sis. Salt. They came to Provo from Salt Lake and could not find a home to live in, so they lived with us for one year until they went back to England. After they left, we began to furnish our home again.

As our family was increasing, for we had four boys now, Henry being born November 22, 1903; we decided we had a problem on our hands of finding employment for them during vacation time, to keep them from running the streets.

My husband and my brother, Arthur, bought a farm in Grandview from Ed. Loose. Five acres was in grapes, not being a very good variety, these were taken out and in their place was planted eight hundred Bartlet pears and a large peach orchard.

During the summer the farm house was cleaned and made comfortable for us to live in. I enjoyed living out there. We had a beautiful view of the valley and lake below us, as our house was on a hill. As Art had his work to do at the Store, it was necessary for me to go out with the boys and supervise them. We also hired men to do the heavy work. Before going to the farm, we bought an incubator holding four hundred eggs. It was so interesting to watch the eggs

In twenty-one days the incubator was alive with the cutest little biddies. We had fireless brooders made for them on the farm. I took a great deal of pleasure in caring for them. I also had my first vegetable garden and it was wonderful to study catalogues in order to know of the best varieties of seed and etc. I had the earliest garden, the first peas in Provo and sold some of them to John T. Taylor for $3.25 a bushel.

We did enjoy our vegetables, being able to pick them fresh each morning from our own garden, also the lucious strawberries with thick cream from our own Jersey Cows, fresh eggs and home cured ham, and all kinds of choice fruits from our orchard. We raised our own hay to feed our horses and cows.

As I had help in the home, I devoted the most of my time outside. I took great delight in trying to make the most outstanding butter. I had more customers than I could supply; although at times I was making forty pounds a week. It was not such hard work, as I had a fine churn and a large butter worker & etc. The buttermilk was delicious and I learned to like it better than the water we had to drink.

The first season was a very busy time for us. We hired a great deal of help. At times I had twenty-seven people in the packing house, packing peaches and pears; as well as a large force of men out in the orchard picking the fruit. My husband loaded cars with our fruit and together with some of the neighbors' fruit, and shipped them to R. Bingham & Son in Omaha, Nebraska. I enjoyed every day I was on the farm, but I took too much responsibility, against my husbands wishes. He felt I was overdoing myself, so he hired a man, Roland Snow, to take his family and live there the year round. We spent many summers there and I hated to give it up; for our boys were at the age where they needed something to employ their time and give them good strong bodies. The boys had another thought. They felt they should be free when out of school to do as the other boys did.

We had an understanding with Roland to take the boys during the summer months and supervise their work. He was a fine man, and we had much confidence in him.

Art could always see something that was needed on the farm. His cows all had their pedigrees and most of the horses and hogs; which cost a lot of money. Sometimes I complained, especially when I wanted something new for my home or other purpose. He always had to do something extra on the farm. There was a silo to be built, a new fence to be put up, or new machinery needed. I told him it was a good place to throw money away, with scarcely any returns. Expenses were very heavy. His reply would be, "Which is the best, to spend money the way which will keep your boys from roaming the streets, and which would be your boys salvation, or save the money?"

During my early married life, Hattie Hands, a cousin of my husband who came from England to make her home with Grandma Taylor, lived with me for about five years. She then married my brother, William.

When I was in England, I met Janet Poole, a convert to the Church during Art's time there. Later I was in need of help and she emigrated to Utah and came to our home. She was a great help to me while my children were small, not only helping in the home but her influence was felt for good as she had high ideals. I am sure she suffered many times with the confusion when all the neighbor's children came in to play in stormy weather. She hadn't been around many children in England. She was very much attached to my two youngest children, Kenneth and Ruth. We all felt she was part of our family and missed her after being with us for nearly thirteen years when she married Joseph Munk of Logan, and went there to live. She worked as an Officiator in the Logan Temple for many years, and treats us royally when we pay her a visit.

I have always been inclined toward religion. It has always been easy for me to believe in the Word of the Lord, when spoken through His Servants. I have always enjoyed attending my meetings in the different organizations, in my youth and also in later life. I have a great satisfaction in doing my duty whenever I have been called.

I worked in the Primary as a teacher with Edith Holt. Then I was made a counsellor to Mary E. Davis. In May 1913, our Ward was divided and Sister Davis was chosen President of the new Ward (Pioneer Ward). I was set apart as President of the Third Ward. I resigned after working about ten years.

I worked in the Relief Society as class leader of the Theology until October 13 , after serving for nearly twenty years. At the present time I am a district teacher with my Sister Sarah McConachie. I feel that Relief Society is one of the greatest organizations of our Church.

I have helped at many social affairs, bazaars and other things to raise money.

I was elected Treasurer of the County Camp of the Daughter of the Pioneers, and a holdover the second term, making four years in all. Grace L. Cheever was President of the first term and Bernetta M. Beck the second term.

I learned to love those on the Board and enjoyed my work very much. In June 1939 I was elected Historian of the 4-6 Camp of D.U.P. In 1941 our Camp was divided on Ward lines. The new Camp in the Third Ward will be called Camp Provo. I was elected Historian of the new Camp.

In April 1937, Bishop Eves called a few ladies to meet him after

Church one Sunday. He told us he was calling us as a committee of the widows of the Ward to raise means to cover the large room in the Chapel with floor coverings, after the remodeling was completed. We felt it was a huge task, but if the Lord would help us, we would do our part. Sarah L. Dixon was chosen as Chairman. Later she was ill, and I was chosen Chairman. We all worked very hard. We made quilts, rugs,put on a bazaar; but made most money by having pie sales. The pies were made by our own committee. Our pies were sought after in every part of town. We raised over Six hundred dollars in cash. Our carpet cost over thirteen hundred dollars. The balance being made up by the Church. We certainly felt the Lord had blessed the."Widows Mite". I never worked with a finer group of women.

Our children, all but Alice, attended the Timpnaogos School. She went to the B.Y.U. Training School.

After Arthur finished High School at the B.Y.U., he worked in the office of Taylor Bros. Co. for one year, then he was called to fill a mission to Australia. He celebrated his twenty-first and twenty-fourth birthday there. He was gone for four years. He acted as President of the New South Wales Conference, also Mission Secretary for sometime. About a year after his return home, he married Maurine Goodridge. The have the following children: Elayne, Kent, Nancy, and Dixie.

A short time after Arthur's return home, Lynn was called as a missionary to the Northwestern States. He served as Conference President part of the time. He was released after serving about twenty - eight months. After his return home he graduated from College and married Celestia Johnson. They have the following children: John Arthur, Janice, LynnAnne, Kathryn and George Terry.

Elton followed Lynn into the mission field, going to the Eastern States. He was appointed President of the West Penn. Conference, where he laboured for about two and one-half years. On March 31, 1926 he married Ethel Scott, their children are: Julia, James Scott, Paul and Louise.

Henry went into the same mission as Elton, the Eastern States, and was there for nine months before Elton's release. Henry served as Mission Secretary under Pres. B. H. Roberts, with headquarters in New York City, for about one year. He was transferred to Connecticut, where he became President of that Conference. After his return he went to college where he graduated and later married Alta Hansen. They have the following boys: Henry D., Anthony, Stephen, and David Arthur.

Alice graduated from the B.Y.U. where she acted as Secretary and Historian of the College her last year. She spent much time and study in oil and water color painting and made some very fine pictures.

After graduating, she went into the interior decorating department at D. T. R. Co., to help her brother Lynn. She worked there until her marriage to El Roy Nelson. They went to Troy, New York to live, where he had a postion to teach at the Russell Sage College. They have the following children: Arthur Taylor, John Christian, Christina Louisa, Henry Aldous, and James. They had a nice home in Denver where he taught at the Denver University. They then moved to Salt Lake City where he taught at the University of Utah and later became a vice-president at The First Security Corporation.

Clarence filled a mission to South Africa, the birthplace of my Father. He acted as Mission Secretary for over a year and a half. Then he was sent to Port Elizabeth to act as President of that District. He labored for twenty-eight months and was then released. He came home by way of the East Coast of Africa and the Holy Land, where he saw some very interesting sights. After his return home he worked at D. T. R. Co. and graduated from the B. Y. U.

Kenneth, the last of our six sons, was called to labor in the British Mission. He first went to Portsmouth, later to the Birmingham Conference to be the President, the office his Father held in the same Conference thirty-six years before. After two years he was released to return home. At Christmas time he started school and graduated from College in the spring of 1939; after which he went to work at D. T. R. Co. He later married Ethelyn Peterson.

Ruth graduated the same day as Kenneth. She had signed a contract to teach at the Franklin School, where she has taught for three years. She is very much interested in oil and water color painting and has made some very fine pictures. She later married Fred D. Kartchner.

My life has been a very happy one, although any mother raising a family has a few strenious and anxious moments and years, especially during sickness. None of our children had any severe illness. All have grown to adult man and womanhood.

My husband worked at Taylor Bros. Co. for thirty years, and proved to be a very successful business man, and was loved by those working under him. Some of the boys felt they had been working for others so long and would like to go in business for themselves. They wanted Art to join them. We borrowed the money to erect the building where D. T. R. Co. is located. It was quite an undertaking, for none of them had but very little money. They all worked very hard and we all had to make sacrifices. After twenty years, we are all proud of the progress made. At this time, July 1941, they have seven stores with workmen doing a very efficient work.

My husband worked day and night, as did the others, to make it a success. The responsibility was just to great and his health began to

fail. In 1930 he had a severe hemorrhage of the stomach and was never entirely well after; although he kept up his part of the work. The depression added to his other worries. He had a slight stroke, which took the use of his limbs and speech. On the third day of I called the older boys and had them administer to him. After that he was able to get around and talk, but was never as active again.

On December 13, 1935, the Doctor thought if we took him away from the business the change would help him. We went to Mesa, Arizona, as the climate in the winter was mild and dry. We spent three months there, with little improvement in his condition. After returning home we took him to the Clinic in Salt Lake. After a thorough examination, we were told there was no cure for him. He had high blood pressure which brought about hardening of the arteries and his stomach trouble came back again in a severe form.

Clarence had a bath room put in our cabin at Wildwood, Provo Canyon, and I stayed there with him until two weeks before his death, which occured September 10, 1935. His loss was felt keenly by all, but I felt reconciled because my religion teaches me that after our spirit leaves this earth it returns to the home it lived in before coming to this earth, and progresses on.

I was left with a family any mother could be proud of. All of my children are thoughtful and considerate of me and my happiness.

Art's funeral services were held in the Stake Tabernacle on September 14, 1935, attended by over one thousand people. The stand was banked with beautiful flowers.

Five years later I was called upon to part with my sixth and youngest son, Kenneth, one of the sweetest and most angelic spirits ever sent into a home. He was loved by everyone. In fact many remarked it seemed he was almost too perfect for this world. I feel very thankful he was permitted to remain in our home for twenty-seven years.

When he was fourteen years of age, he had rheumatic fever which affected his heart. June 27, 1940, he married Ethelyn Peterson. They went to New York where he took a six weeks course in Home Furnishings. He studied too hard which overtaxed his heart. On their return home they came to our home, but it seemed he couldn't regain his health. After an illness of two months, he passed away in the Utah Valley Hospital, where he was taken the week before, on October 31, 1940. He was burried on his twenty-seventh birthday, November 3, 1940.

Again I had to hide my grief with an assurance it was the will of our Heavenly Father, who had a greater work awaiting him. His works and records recorded on earth will be approved, and a royal welcome would be awaiting him by his Father and other loved ones.

It is hard to part with any of our loved ones, but I am so grateful

I have seven of the kindest and dearest children anyone could wish for, left to bring joy and comfort in my declining years, in fact I feel that I am one of the most blessed women in the world.

My Mother was nearly eighty-two years of age when she died. I have lost six brothers, most of whom were very outstanding citizens, Church workers and Community Builders.

(The greatest part of the next few years was devoted to genealogical research work, and the writing and compiling of individual Pioneer histories. Being Historian of her local Daughters of the Pioneers Camp, she was the means of accummulating and having bound a volume of pioneer histories, which is now in possession of the Camp Officers.

She has searched out thousands of names, bearing the names of her ancestors; submitting them to the Index Bureau and on to the Temple for baptism, sealing and endowments.)

EXTRACTS FROM HER DIARY:

Sunday January 11, 1942

I fell on the waxed floor and suffered a very bad wrenched back and torn ligaments. I was in bed for about three weeks.

October 28, 1946

Suffered a great deal with my back, and for the past two years, al most a continious pain in my side and across the kidneys. Then I had a very sever pain in my back. I spent a month at Wildwood and after returning home had many X-rays taken. They showed my kidneys were clear. Other X-rays showed I had an ulcer in the outlet of my stomach, that my gall bladder was not functioning properly and that I had colitis. Later another X-ray showed I had arthritis of the spine due to a fracture in my back when I slipped and fell. A cartilage had formed over the old wound and formed a wedge between the vertibrae. I came to bed Sept. 16, 1946 . . .It is seven weeks today. I still suffer a great deal of pain. Dr. Boyer came in and has given me four treatments. I have already felt relief.

While in Denver, visiting with her daughter Alice, during the latter part of April and the forepart of May, she mentioned at times of having a terrific backache.

When she came home, she was ready to go to Wildwood, where we thought she would be able to relax and rest and feel more like herself.

At times she was unable to sleep at night or completely relax during the day; which was something very unusual for her while in the Canyon. It was even necessary to get some sleeping tablets in order

for her to get a good nights rest. Instead of getting better she did not improve, and finally decided it might be best for her to be home where the Doctor could examine her and give her the necessary attention. X-rays were taken and treatments prescribed, but failed to give complete relief. First it was thought to be her back, then the kidneys, then the stomach, and then arthritis of the spine and colitis. At this point Dr. Boyer was called in to try and help give relief for arthritis.

One Sunday afternoon, Aunt Sarah L. Dixon was visiting with Mother. She feeling chilly and instead of her asking someone to pull a blanket over her, she reached down to pull the blanket up. There was a very noticeable pop in her leg, midway between her knee and hip. She cried aloud, "my leg is broken". I have never seen her loose control of herself as she did at this time. The pain must have been terrific. We, as well as the Doctors, thought it was a strained ligament or "charliehorse". .It was so swollen that a complete examination was impossible at that time.

On January 4, 1947, the family, with Mother's consent, decided that she should go to the Utah Valley Hospital for observation and examination, for she was not improving, and her pains were getting worse. It was here on her 75th birthday, the 5th of January that she received many cards, visitors, and a birthday cake, made by her daughter-in-law, Ethelyn.

After a complete examination, the Doctors thought it advisable that she should be taken to the L. D. S. Hospital in Salt Lake City, where Dr. Gil Richards, a specialist, handle her case.

After about a weeks observation and another complete set of X-ray pictures, his diagnosis revealed a cancerous growth spreading through the bones, settling in the spinal column and her leg. Her leg was fractured, which was the result of the growth spreading and absorbing the calcium in the bones and causing them to become very brittle. This cancer originated from a goiter, located much lower than the outward goiter visible in her neck. The Doctor stated that even had she gone through an operation for the removal of the one goiter, they would never have cause to look for this lower one which was trouble maker.

As time went on the pains became more sever and frequent. The Doctors recommended an alcohol injection in the spine to relieve the pain in her back. This was accomplished, leaving her completely paralyzed from the waist down, and for a short time she was out of pain. Later the pain developed higher in her back and in her neck. After 37 days in the L.D.S. Hospital in Salt Lake City, she passed away at 11:45 a. m. on Monday, February 17, 1947, with her daughter-in-law, Ethel, at her bedside.

A BETTER MOTHER NEVER LIVED THAN MARIA LOUISE DIXON TAYLOR

MARIA LOUISE DIXON TAYLOR

1872 - 1947

Arthur N. Taylor

A TRIBUTE TO AUNT RYE

They ask, "What is in the name?"
It seems to me, there is much that is unseen-
Something of the divine that symbolizes one's identity,
In this life and all eternity.
There are names that stir the soul,
When they fall upon the ear-
Names, that keep us free from all fear-
There are names we mention in revered awe
Melodic, and tender like a refrain,
And names of heroes that have become-
A part of our country's glory and fame!
There are names flashed on
Broadway for all to see - -
Names that signify a high degree -
And just names of sweet simplicity
Like "Aunt Rye".
I have loved this name since the days of my youth,
And idealized its owner
For her virtue, wisdom and truth -
"Aunt Rye", it is such a home-spun, humble name -
No glamour nor pretentiousness
Did its bearer ever claim.
Calm and serene she stood,
Meeting life's tests and trials
Believing life was good!
Aunt Rye, was a participant in life -
She liked to be in the midst of things,
And share its joys and strife.
Names were very important to our Aunt Rye,
Names of the living and names of the dead.
She believed in "Salvation's " plan,
She always had much work, ahead.
She enjoyed "Temple Work".
And always tried to do her share,
For the less fortunate souls
Who haven't the "Gospel" over there.
Her genealogy records are well done -
She toiled to complete them from sun to sun.
Aunt Rye was steadfast in her faith -
She loved the "Gospel Plan",
She loved her God, and served Him well,
She loved her fellow-men.
Aunt Rye was a saleslady,
She had loveliness to sell.

AUNT RYE

Aunt Rye was a dreamer and planner
And she always planned well
Aunt Rye was a comforter,
She was always where
Illness and grief were despair,
Her presence was soothing,
In healing she had a skill -
When asked if she'd stay with you,
She always answered, "Sure I will",
We all felt relieved when
Aunt Rye was close by,
Because of her helpfulness
We could always rely.
Aunt Rye was a historian,
And a recorder too,
She was proud of our Pioneers
And preserved their life stories for all of you.
She cherished her birthright,
Was proud of her kin, their accomplishments -
And what they had been.
She painstakingly preserved their history,
For all of her beloved posterity to see.
Aunt Rye was a student,
She liked to read,
She appreciated talent,
And liked to see other folks succeed.
She endeavored to find out about the new things
In her daily pursuits,
In this way, she acquired much knowledge,
And became an educated person
Without going to college.
Aunt Rye was a teacher of Zion's youth,
She loved little children and taught them the truth.
Aunt Rye was a devoted sweetheart and wife,
Always pretty and neat.
She seemed to sparkle, her spirit was so sweet
Her choicest role was that of mother,
She placed that assignment above any other
Her home was her castle,
Her love and good-will did abide -
The atmosphere was lovely; because peace
And tranquility reigned always inside,
Her family by good example were taught.
She practiced doing good.

AUNT RYE

Her character and service,
Have honored womanhood!
Her family have all lived exemplary lives,
As have their children their devoted husbands and wifes,
This to their parents much happiness brought.
Aunt Rye was enthusiasticand busy as a bee.
She lived life abundantly,
And gloried in its opportunity!
She liked to work, she liked to play,
She loved to chat with her family and friends,
And always had something interesting to say.
She liked to laugh, hike and swim,
And was always full of vigor and vim.
Folks were anxious to meet Aunt Rye,
And passers-by would say,
"So you're Aunt Rye Taylor,
We've heard about you."
And soon they'd be calling her Aunt Rye too.
They felt a close kinship, because of the nice things she'd do
And as the greatest of all teachers, by example taught.
Aunt Rye's splendid lessons to us all brought
Renewed faith, better judgement, and many a good thought.
It has been said that all we take with us,
When we leave this earth, is what we have given -
Service measures our worth.
As our Creator challenged us,
"To do unto the least of these."
Aunt Rye has met this challenge
And her Creator will she please.
Her widow's mite was always giving or her time and substance,
So Aunt Rye has taken with her,
Something more precious than gold,
Her record of good deeds,
Will bring blessings manifold,
And the heritage she leaves,
To family, neighbors and friends,
Remembering her goodness; no one knows how
Far its influence extends.
And to show our appreciation, for this life so fine
We can like her - so live,
That we too may have something as worthwhile to give.
And I know today in that
"Eternal Home" not so far away
Aunt Rye will not sit idly by.
She'll be helping, always doing her share,
And folks there too, will love our Aunt Rye.

Rhea Dixon Reeve
February 1947

Copy of Letter Deposited in Utah Stake (sealed) Relief Society Box
Provo, Utah
256 North 5th West
October 12, 1930

TO MY CHILDREN AND GRANDCHILDREN:

W hen you receive this letter I will long have passed to another world after having lived a very happy life.

Having one of the kindest and best husbands, and the Mother of eight children who are very fine boys and girls. I am especially thankful for my parentage. - - -

Since my marriage my husband and five sons have been in the mission field. Clarence is on the water at this time enroute to South Africa as a missionary to the home of his Grandfather for which I am very thankful for and trust that he will be able to locate some of my Father's people and get some of their genealogy as I am anxious to do their work in the Temple.

Working in the Temple has given me a great deal of joy and I pray that I may be able to get more genealogy and connect my ancestors, which I know will please my Father as he died before he had a chance to do this work. And now my children, I beg of you to keep your family records from one generation to another. Whereever you can, trace our family line; go into the Temple of the Lord and do the work for those who did not have the privilege of doing it for themselves, for how could you feel a greater satisfaction than doing something for some one they could not do for themselves.

And now my children and grandchildren, keep the commandments of God and you will be blessed and prosper.

Read the Book of Mormon and remember how the people at that time were blessed beyond measure but as soon as they became indifferent, they forgot God and fell into destruction and decay.

I bear my testimony to everyone of you, that this gospel is true and has brought more joy into my life than anything.

Joseph Smith was a true Prophet of God and was brought forth in these latter days to establish the Kingdom of God upon this earth and this Church will grow and I want everyone of you to remain true to the end, so that when your earthly mission is completed, we may all meet and associate together as a happy and united family, having love in our hearts for Heavenly Father and each other. When this letter is read many changes will have taken place but our Heavenly Father never changes. Look to Him for aid at all times and He will answer your prayers in faith, as He has answered mine.

And now my dear children I seal this up with my blessings upon you all.

Your loving Mother and Grandmother, Maria Dixon Taylor

ARTHUR NICHOLLS TAYLOR FAMILY ROSTER
October 1979

ID No.		Birth	Death
GEORGE TAYLOR, Sr.		25 Mar 1838	4 Sept 1926
Eliza Nicholls		29 Apr 1838	27 Jun 1922
10.	ARTHUR NICHOLLS TAYLOR	2 Nov 1870	10 Sept 1935
	Maria Louise Dixon	5 Jan 1872	17 Feb 1947
10.1	ARTHUR DIXON TAYLOR	4 Oct 1895	20 July 1979
	Maurine Goodridge	2 Nov 1899	
10.11	ELAYNE TAYLOR	12 Jun 1922	
	Grant A. Fisher	8 Jun 1919	
10.111	TERRI FISHER	27 May 1950	
	Lawrence Jeremy Jensen	17 Jan 1950	
10.1111	JENNIFER MAURINE JENSEN	29 Dec 1977	
10.112	JEFFREY TAYLOR FISHER	24 May 1952	
	Donnette Morrison	18 Oct 1953	
	HILLARY FISHER	20 Dec 1978	
10.113	KATHY FISHER	12 Apr 1955	
	Paul H. Duncan	10 Dec 1956	
10.1131	MEGAN DUNCAN	15 July 1979	
10.12	KENT GOODRIDGE TAYLOR	5 Dec 1925	
10.13	NANCY TAYLOR	15 Nov 1927	
	G. Keith Stewart	12 Aug 1928	
10.131	BRENT TAYLOR STEWART	6 Mar 1954	
	Karen Gardner	24 Dec 1954	
10.132	KIM TAYLOR STEWART	15 Apr 1956	
10.133	JAN STEWART	9 Mar 1960	
10.134	JON TAYLOR STEWART	25 Dec 1965	
10.14	DIXIE TAYLOR	9 Mar 1932	
	Boyd M. Frampton	30 Apr 1932	
10.141	MARRIANNE FRAMPTON	25 Nov 1956	
	Ned Booth Bushnell	16 Jun 1956	
10.142	DAVID TAYLOR FRAMPTON	9 May 1958	
	Keri Ann Wheadon	1 May 1959	
10.143	BRUCE TAYLOR FRAMPTON	22 Feb 1960	
	Connie Lynne Bird	11 Dec 1959	
10.1431	JEREMY TAYLOR FRAMPTON	11 Sep 1978	
10.144	SUSAN FRAMPTON	30 Nov 1961	
10.145	PAUL TAYLOR FRAMPTON	12 Sept 1964	
10.146	ALAN TAYLOR FRAMPTON	22 Dec 1967	
10.147	KENT TAYLOR FRAMPTON	25 Sept 1969	
10.2	LYNN DIXON TAYLOR	6 May 1898	2 July 1967
	Celestia M. Johnson	8 Apr 1903	
10.21	JOHN ARTHUR TAYLOR	2 Oct 1928	
	Catherine Pearson	24 Dec 1931	

ARTHUR NICHOLLS TAYLOR FAMILY ROSTER
October 1979

ID No.		Birth	Death
10.211	JOHN ARTHUR TAYLOR, Jr.	13 May 1958	
10.212	THOMAS TAYLOR	14 Aug 1959	
10.213	DAVID PEARSON TAYLOR	21 Jan 1974	
10.22	JANICE TAYLOR	24 Feb 1931	
	Monte DeGraw	31 Mar 1929	
10.221	MICHELE DE GRAW	9 Aug 1956	
10.222	DERK TAYLOR DE GRAW	18 Aug 1956	
10.223	GREGORY TAYLOR DE GRAW	21 Jul 1962	
10.224	NICOLE DE GRAW	25 July 1966	
10.23	LYNN ANNE TAYLOR	17 May 1935	
	H. Bryan Richards	18 Mar 1934	
10.231	CAROL LYN RICHARDS	29 Apr 1959	
	Kim Wolsey Gregson	10 Jan 1956	
10.2311	DANIEL KIM GREGSON	23 Jun 1979	
10.232	SHARI RICHARDS	28 Nov 1960	
10.233	BRYAN TAYLOR RICHARDS	20 Sept 1962	
10.234	ROBYN RICHARDS	28 Dec 1965	
10.235	HEIDI RICHARDS	3 May 1967	
10.236	REBECCA RICHARDS	23 July 1970	
10.237	JENNY LYN RICHARDS	5 Nov 1972	
10.238	JOHN TAYLOR RICHARDS	20 Jan 1975	
10.24	KATHRYN DEE TAYLOR	11 Sept 1941	
	Brent Brockbank Jr.	25 Apr 1937	
10.241	ALLEN BRENT BROCKBANK	3 Sept 1964	
10.242	ANNE BROCKBANK	4 Jan 1967	
10.243	LYNN BROCKBANK (F)	29 July 1968	
10.244	LAURA BROCKBANK	3 July 1970	
10.245	REBECCA BROCKBANK	20 Jun 1973	
10.246	DIXON TAYLOR BROCKBANK	11 Nov 1975	
10.247	MARY KATHRYN BROCKBANK	30 Sep 1977	
10.25	GEORGE TERRY TAYLOR	13 Sept 1944	
	Debra Sue Wagstaff	12 Mar 1951	
10.251	DOUGLAS DIXON TAYLOR	19 May 1972	
10.252	DAVID LYNN TAYLOR	1 Dec 1973	
10.253	ANNA LISA TAYLOR	31 Mar 1977	
10.254	ALLEN CRAIG TAYLOR	9 Feb 1979	
10.3	ELTON LEROY TAYLOR	22 Jun 1900	
	Ethel L. Scott	13 July 1904	
10.31	JULIA TAYLOR	30 Aug 1927	
	Kenneth R. Anderson	2 Feb 1924	
10.311	KRISTINE ANDERSON	25 May 1952	
	Phillip Bench Bandley	8 Feb 1953	
10.3111	JEREMIAH PHILLIP BANDLEY	27 Jun 1977	
10.312	SCOTT TAYLOR ANDERSON	30 Mar 1954	
	Annette Buffo	27 Mar 1958	
10.3121	MANDI ALESE ANDERSON	26 Jan 1979	

ARTHUR NICHOLLS TAYLOR FAMILY ROSTER
October 1979

ID No.		Birth	Death
10.313	KENNEN ANDERSON	11 Apr 1958	
	Fred Bandley	2 July 1957	
10.3131	NICHOLAS EDWARD BANDLEY	18 Mar 1978	
10.314	JED TAYLOR ANDERSON	1 May 1960	
10.32	JAMES SCOTT TAYLOR	10 Mar 1930	
	Deanna Kay Hoen	8 May 1940	
10.321	JAMES HOEN TAYLOR	3 Dec 1960	
10.322	SCOTT HOEN TAYLOR	15 Oct 1962	
10.323	TERI TAYLOR	16 May 1964	
10.324	KATHY TAYLOR	12 Nov 1965	
10.325	DAVID HOEN TAYLOR	11 May 1967	13 May 1967
10.326	JULIE TAYLOR	26 May 1969	
10.327	STEVEN HOEN TAYLOR	8 Feb 1971	
10.328	THOMAS HOEN TAYLOR	7 Apr 1973	
10.329	KENT HOEN TAYLOR	29 Nov 1974	2 Dec 1974
10.32.10	SUSAN TAYLOR	3 Sept 1976	
10.32.11	ANNA TAYLOR	6 Oct 1978	
10.33	PAUL SCOTT TAYLOR	7 July 1933	
	Nancy Lee Tanner	30 Aug 1937	
10.331	DIANE TAYLOR	27 Jun 1959	
	Scott Linn Hodson	4 Feb 1959	
10.3311	LANE TAYLOR HODSON	11 Sept 1978	
10.332	WAYNE TANNER TAYLOR	27 May 1960	
10.333	JOHN TANNER TAYLOR	18 July 1963	
10.334	PAUL SCOTT TAYLOR, Jr.	25 July 1973	
10.34	LOUISE TAYLOR	1 Aug 1938	
	Clifford A. Woodruff	11 Dec 1937	
10.341	SHELLY K. WOODRUFF	14 May 1958	
	John Craig	26 Dec 1957	
10.342	BECKY LYNN WOODRUFF	11 Nov 1959	
	David Wood	19 Dec 1958	
10.3421	JENIFER LYNN WOOD	12 Nov 1977	
10.3422	TRAVOR MARTIN WOOD	6 Apr 1979	
10.343	BARRY CLIFFORD WOODRUFF	3 Mar 1962	
10.344	RUSSELL ELTON WOODRUFF	21 Nov 1963	
10.345	TAYLOR JARVIS WOODRUFF	30 Mar 1971	
10.346	WENDY LOUISE WOODRUFF	13 Jan 1975	
10.4	HENRY DIXON TAYLOR	22 Nov 1903	
	Alta Hansen	17 Dec 1905	6 July 1967
10.41	HENRY DIXON TAYLOR, Jr.	27 Feb 1931	
	Colette Green	13 Apr 1933	
10.411	HENRY DIXON TAYLOR III	14 Apr 1956	
	Denise Meshinski	28 Mar 1957	
10.4111	RACHEL TAYLOR	2 Aug 1977	
10.412	THOMAS GREEN TAYLOR	10 Dec 1957	
10.413	BRADFORD GREEN TAYLOR	8 Apr 1960	
10.414	AMY TAYLOR	22 Sept 1961	
10.415	GEORGE GREEN TAYLOR	3 Jun 1964	

ARTHUR NICHOLLS TAYLOR FAMILY ROSTER
October 1979

ID No.		Birth	Death
10.416	NICOLE TAYLOR	12 Nov 1965	
10.417	BRIGHAM GREEN TAYLOR	8 Apr 1967	
10.418	MEGAN TAYLOR	5 Apr 1969	
10.42	ANTHONY HANSEN TAYLOR	4 Apr 1935	
10.43	STEPHEN KROGE TAYLOR	6 Jan 1942	
	Lorna Bird	16 Feb 1947	
10.431	STEPHEN KROGE TAYLOR, Jr.	15 May 1972	
10.432	WILLIAM OLIVER TAYLOR	11 Mar 1974	
10.433	AMELIA KATHARINE TAYLOR	12 Nov 1977	
10.44	DAVID ARTHUR TAYLOR	27 Mar 1946	
	Kristine Boynton	29 Oct 1952	
10.441	EMILY TAYLOR	2 Aug 1973	
10.442	ANNA TAYLOR	18 Sept 1975	
10.443	PHILLIP DAVID TAYLOR	6 Mar 1978	
10.5	ALICE LOUISE TAYLOR	18 Nov 1906	
	G. ElRoy Nelson	20 Jun 1905	
10.51	ARTHUR TAYLOR NELSON	22 May 1937	
	Bonnie McKay	22 Feb 1939	
10.511	MICHAEL MCKAY NELSON	15 Dec 1966	
10.512	JEANNE LOUISE NELSON	3 Jan 1970	
10.513	THOMAS TAYLOR NELSON	12 Jan 1971	
10.52	JOHN CHRISTIAN NELSON	14 Jun 1940	
	Mary Lynne Sanders	9 Feb 1942	
10.521	CHRISTINE NELSON	28 Aug 1966	
10.522	DAVID CHRISTIAN NELSON	23 Oct 1968	
10.523	CATHERINE LOUISE NELSON	18 Nov 1973	
10.524	MATTHEW JOHN NELSON	7 July 1976	
10.525	STEVEN SHARP NELSON	5 July 1977	
10.53	CHRISTINA LOUISE NELSON	18 May 1943	
	Ronald W. Preston	4 Nov 1942	
10.531	SUZANNA PRESTON	15 May 1969	
10.532	TREVOR JORGE PRESTON	3 Jun 1972	
10.533	ELIZABETH PRESTON	16 Aug 1979	
10.54	HENRY ALDOUS NELSON	28 Apr 1946	
	Kristy Stewart	26 July 1949	
10.541	REBECCA NELSON	9 Apr 1971	
10.542	ANNIE NELSON	9 Aug 1973	
10.543	SCOTT ALDOUS NELSON	29 Jun 1975	
10.544	MELISSA NELSON	27 Apr 1977	
10.55	JAMES NICHOLLS NELSON	3 Mar 1950	
	Consuelo Marquez	9 Aug 1946	
10.551	SARAH JANE NELSON	21 Jun 1979	
10.6	CLARENCE DIXON TAYLOR	11 May 1909	
10.7	ORSON KENNETH TAYLOR	3 Nov 1913	31 Oct 1940
	Ethelyn Peterson	2 Nov 1914	

ARTHUR NICHOLLS TAYLOR FAMILY ROSTER
October 1979

ID No.		Birth	Death
10.8	RUTH ELAINE TAYLOR	20 Mar 1917	
	Fred Dixon Kartchner	6 Dec 1914	
10.81	LINDA KARTCHNER	23 Apr 1943	
	Steven L. Tyler	17 Feb 1943	
10.811	MICHAEL TYLER	8 Dec 1968	
10.812	DANIEL KARTCHNER TYLER	15 Jan 1971	
10.813	JENNILYNN TYLER	7 Jan 1972	
10.814	RUTH ANN TYLER	16 Nov 1976	
10.82	KENNETH TAYLOR KARTCHNER	11 Dec 1944	
	MariAnne Allene Davis	12 Jun 1944	
10.821	DREW KARTCHNER	5 May 1971	
10.822	HEATHER KARTCHNER	27 Oct 1972	
10.823	ROBIN KARTCHNER	27 Nov 1974	
10.824	NATHAN KARTCHNER	14 July 1976	
10.83	ELAINE KARTCHNER	26 Jun 1947	21 Oct 1947
10.84	ELLEN KARTCHNER	13 Oct 1948	
	Rand Glen Farrer	12 July 1947	
10.841	DAVID GLEN FARRER	14 Nov 1975	
10.85	RICHARD TAYLOR KARTCHNER	7 Apr 1950	
	Kathryn Andersen	21 Sept 1952	
10.851	MARK ANDERSEN KARTCHNER	20 Feb 1974	
10.852	KERIANNE KARTCHNER	19 July 1975	
10.853	TAYLOR ANDERSEN KARTCHNER	21 Sept 1976	
10.854	KELLI KARTCHNER	8 Jun 1978	
10.86	DAVID TAYLOR KARTCHNER	3 Apr 1951	
	Karen Renee Nelson	15 Mar 1952	
10.861	JEFFREY NELSON KARTCHNER	6 Apr 1976	
10.862	BENJAMIN NELSON KARTCHNER	8 Apr 1978	
10.87	ROSENA LOUISE KARTCHNER	14 July 1952	
	Alan Perry Heal	28 Nov 1950	
10.871	MARIA ANN HEAL	27 Nov 1976	
10.872	AMY LOUISE HEAL	22 Sept 1978	
10.88	MARY ANN KARTCHNER	27 Nov 1958	
	Steven Lane Warner	8 May 1956	

MY GRANDFATHER

GEORGE TAYLOR, SR.

March 25, 1838 September 4, 1926

GEORGE TAYLOR SR.
1838 - 1926

John Goodall, Registrar in the sub-district of Duddeston and Nechelle, in the County of Warwick, England, recorded that a boy by the name of GEORGE was born on March 25, 1838, at Windsor Street in the Parish of Aston, to Thomas Taylor and Ann Taylor, formerly Hill.

George had one older brother William and a younger sister Mary, who later married John James Hickman. His mother was an invalid, but being a good seamstress was able to do some dressmaking.

Thomas Taylor, George's father, was a good natured man - -always looking on the bright side of things. He was the merry-maker of the town, often being called "The clown of the Village". George's birth certificate lists the father's profession as a 'well sinker', but on George's marriage certificate it lists the father's profession as 'pump maker'.

As was the case with most English lads of that time, George was taught early in life to work. At the early age of eight he went in search of work, and when asked what he could do, his answer was, "I can learn if I may try". This determination coming so early in his life, was the keynote of his successful life. He was finally given a job as errand boy, and at the age of eight years was a wage earner. At the age of ten it fell his lot to serve an apprenticeship as a scales maker, but his active and energetic nature would not permit him to simply be a factory toiler.

George's formal education was limited to only one week's duration, for he had a desire to work rather than remain in school. His desire for accumulating knowledge was a driving force and a characteristic part of his whole life. Of his weekly wage, of one shilling, from his first job, he gave it all to his mother with the exception of one penny. This was saved until he had enough to buy himself a dictionary, an arithmetic and a spelling book. While on his errands, he puzzled out the advertising signs on the buildings and in the windows, and thus learned to read. In his spare time he acquired some knowledge of the art of music. Later in life, he became a professional photographer by reading magazines, books and through his own experimentation.

While still in his teens, he and some of his youthful companions were attracted to the Latter-day Saints Church where they were taught the Gospel by the Utah Elders. On March 3, 1855, just before his seventeenth birthday, he was baptized a member of the Church of Jesus Christ of Latter-day Saints by Joseph Howard and became a very active member of the local branch. He and his com-

panions organized an orchestra and put on several entertainments for the benefit of the Branch and missionaries. It was while in the Ashted Branch Choir of Birmingham, England that he met his future wife, Eliza Nicholls.

Although George and Eliza were both only nineteen years of age and both were members of the L. D. S. Church, they were married on July 5, 1857 at the Edgbaston Parish Church in the County of War - wick, England by I. Spooner, Vicar of the Church of England. The two special witnesses were Edwin Dedicant and A. Rogers.

George Taylor was a very high minded, ambitious boy of nine- teen and he chose a good, unselfish girl who loved him and worked with him. Both were desirous of joining the Saints in Zion, where they could better live their religion. So Eliza volunteered to contin- ue her work and thus help to save enough money to make the long journey to Utah.

On June 23, 1858 a baby girl was born to this struggling couple. She was given the name of Harriet Clarissa and a blessing by Sam Western on July 11, 1858. Eliza continued to work in the Button fac- tory and the infant baby was cared for during the day by Eliza's sis- ter Emma.

A little sister to "Hattie" was born on May 13, 1860 and named after the nursemaid of the two children, Mary Ann Emma. Eliza continued her tireless working, and saving for that 'home in Zion'.

On August 4, 1862, Parley G. was born. Eliza still worked and Aunt Emma continued to care for the children.

After six years of skimping, saving and struggling, George and Eliza could wait no longer. They had saved just enough money now to pay for the ocean voyage. In talking over their emmigration plans, George would often remark to his wife, "If only we can get there by the skin of our teeth, I will sure be happy".

They literally succeeded in making it to Utah by only "the skin of their teeth". For, as they passed over London Bridge, on their way to the docks, they had only a tuppence (four cents) cash to make their long journey. What they lacked in cash was made up in courage and unlimited faith.

On June 4, 1863, George Taylor, his wife Eliza and their three children: Harriet Clarissa, age five; Mary Ann Emma, age three ; and Parley G., age ten months; left London, England on the sailing vessel "Amazon" for a seven week voyage to America. George was ill during most of the voyage and it was most welcomed when they landed at Castle Gardens, New York the third week of July 1863.

On their arrival in New York City, they were fortunate enough to meet an old-time friend, Joseph Harris, who loaned them the money to continue their journey westward.

OLD PROVO TABERNACLE TOWER

OLD PROVO TABERNACLE
AND
NEW PROVO TABERNACLE

Their transportation from New York City to St. Joseph was like they ship cattle to market. Straw was scattered on the floor of the box car to serve as their bed at night. As they neared St. Joseph, little Mary Ann Emma, the frailest of the three children, died and when the train stopped at the station an undertaker was waiting and immediately took the body of the little girl. Although George and James Poulton went in search of the undertaker, he was never located and none of the family or friends knew where she was buried.

From St. Joseph to Florence the transportation was to be by boat, on the Missouri River. George again, became very sick, as was the little boy, Parley G. The child died three days out from St. Joseph. His little body was taken off the boat at Florence where he was buried.

George now feeling better, joined Captain Wooley's Party for their trek westward. To defray the cost of transporation for their trip westward, George drove a wagon and yoke of three oxen. The party left Florence the fore part of August 1863 and after two months traveling, arrived in Salt Lake City on October 4, 1863.

George left his wife and child in care of friends in Salt Lake and proceeded to Provo to establish a home. There being no demand for a scale maker in this frontier town, he was forced to accept any kind of job that became available. One of his many jobs, was that of a hod carrier for the brick masons on the Provo Tabernacle.

After a month's time he was able to secure a one room log house, with no doors, windows, or wood floors. Brother Abraham Halliday of Provo, on his trip from Salt Lake, brought his wife and daughter to their new home in Provo.

George and Eliza had barely made it to Utah "by the skin of their teeth", and had to endure many trying hardships, sickness, death and agonizing trials. Their faith in God and their testimony of the truthfullness of the Gospel had sustained them in their hour of need.

Their long time dream of owning their own home materialized when George traded his soldier outfit, including a gun and sword, to Thomas Clark in exchange for a two roon, adobe house, which had been used as a sheep pen by its former owner. As was most of the early pioneer houses, it had a dirt roof, a dirt floor, and the windows had to be covered with a blanket to keep out the storms. The dirt roof had to be continiously repaired to stop the leaks.

George had accepted the principle and practice of polygamy, as advocated by the leaders of the L.D.S. Church, at that time. So on March 5, 1864, George took his wife Eliza and Henrietta Sawyer, a beautiful, good girl of eighteen, to the Salt Lake Endowment House, where he was married and sealed to his wife; and married and sealed to Henrietta Sawyer as a plural wife.

In this little two room, adobe house, located on 8th Street between C and D Streets, Provo (now 1st North between 6th and 7th West), four of Eliza's children were born and three of Henrietta's children were born.

These two wonderful, choice women, who equally shared their home, the responsibilities of the household, and their husband; were able to live in peace and harmony and support each other in rearing their individual children.

The frequent harassments by the Indians, in stealing food and the driving off the pioneer's cattle, necessitated the maintaining of a Militia. George joined the Territorial Militia and drilled on the bench lands now known as University Hill. He was a member of the Militia at the time of the Black Hawk War of 1866.

One of the odd jobs George employed in making a living for his families in 1866, was that of a furniture salesman for the Cluff Bros. The Cluff Bros. were pioneer, hand made furniture makers in Provo. They permitted and encouraged George to sell their hand-made furniture on a commission basis. He proved to be such a good salesman that he decided he would open up his own furniture store.

He rented a small, frame building at about 250 West Center and hung out his sign, " G. Taylor FURNITURE". He stocked his store with all the hand made furniture the Cluff Bros would let him have. He then borrowed a wagon and team of horses and went to Salt Lake to H. Dinwoody Furniture Co. to buy what furniture they would let him have to put in stock in his new store. Not having ready cash to pay for his merchandise, he had to borrow the money at 24% interest per annum. To the Cluff Bros. goes the credit for the encouragement and stimulus for George Taylor going into the furniture business and the beginning of his successful business career.

Before going into the furniture business, however, he decided to make use of some of the knowledge he had gained from books, in the art of photography. In 1864 he purchased a photographic camera and began his career as a photographer. At that time he knew nothing about the business and read all he could find about photography in magazines. He then experimented by making pictures of his own family. He made and mixed his own chemicals, experimenting in the cellar of the house, oftimes working all night as one mixture after another proved ineffective, until he finally would come upon a formula which was fairly successful. From here he would continue to work and test until he obtained the result he desired. This experience, led him to devote a section of his furniture store to a photographic gallery, taking photos, finishing, tinting as well as dealing in a stock of photographic supplies. His gallery became the first photo supply house south of Salt Lake City. In the beginning he used the old

tintype negatives. He took the picture of the person and developed the negative, which was then given to the purchaser. No prints.

The next year he began to use the chloride plates, and for some time he had to prepare the plates himself; smearing the chloride over the glass just before making the exposure. He became adept at both the wet and the dry plate method. He always insisted on the use of what he termed the "water finishing method" where the prints, after going through the chemical treatment, would be washed for many hours. As a result, many of the pictures he made in the 60's and early 70's. are still clear and distinct and show very little, if any, fading out.

About 1870, he sent his daughter Hattie, to the studio of C. R. Savage in Salt Lake City to learn re-touching, and the latest ideas or methods of printing. She was the first re-toucher south of Salt Lake City. He quit the commercial side of photography about 1885, but continued making pictures as a hobby until the 1920's.

As George's furniture store prospered and grew, he followed the example of the Cluff Bros. and employed the services of Thomas Mitchell, a cabinet maker, to make milk safes, cupboards, and lounges. Andrew Sward, a life long employee of George Taylor and Taylor Bros., finished, painted, varnished and grained the furniture. He also made the mattresses from excelsior. Andrew Sward was a most versatile man. He could take pictures, develop, print and touch them up. He could handle any and all transactions in the store. He was even a ventriloquist and could throw his voice, which caused much dismay and merriment with his customers and friends. While serving as nightwatchman, in his later years, he fell down the elevator shaft and broke both of his legs.

The love of music acquired in England, now became a part of his life in this new land. He became a member of one of the first bands and orchestras in Provo, and played for all dances, theatres and church entertainments. This interest in music prompted him to add a music department to his furniture business. His business now carried the name, George Taylor Furniture and Music Store. The chief musical instrument handled at first, was the parlor organ.

By 1869, George had qualified as a desirable and permanent resident of the United States with a desire to become a full fledged citizen, with all its rights, title, interest and responsibilities. His application for citizenship had been accepted and his United States Naturalization papers were granted to him on June 15, 1869. He could now vote and even hold a public office.

With a household consisting of husband, two wives and six children, larger living quarters were a must. In the spring of 1873, Eliza moved her family to living quarters above the store, in the building owned by Peter Stubbs. Henrietta and her family occupied living

quarters in the rear of the store building.

It was in this upstairs home that Walter G. Taylor was born to Eliza on September 25, 1873. Eliza and family lived in this upstairs apartment until the Spring of 1875 when George found them a small, one room log house on the corner of Seventh West and Center Street. Here Ashted, the last baby of Eliza was born September 12, 1875.

Henrietta's third baby girl, named Ella, was born in the apartment at the rear of the store on October 4, 1875.

George still owned the adobe, two roomed building on First North, which had remained unoccupied for some time. By November of 1875 he had re-modeled it and Eliza and her family moved into it.

While Henrietta was still living in the apartment at the rear of the store, she gave birth to her last child, a baby girl named Amy. When Amy was two and one-half years of age, she was drowned in the Mill Race, an open stream flowing south on Second West. George was working in his garden, located on the corner of Center Street and Second West. Amy must have seen her father and was on her way to him. In crossing the narrow bridge, over the stream, she fell in and was drowned. Her body was found a short distance down the stream where she was lodged among some branches. The Mother and family were grief stricken. George took a picture of little Amy which became a great consolation to the family.

A few years later, George built a home for Henrietta on the lot East of his garden, where she lived the remainder of her life.

As to George's reputation for honesty and fair trading, his son Walter G. attests:

"As a lad, one of my early responsibilities was to take father's horse and wagon and go to the Railroad Depot and pick up the furniture organs, carpets and other freight items brought in by the railroad from the Eastern factories, and which were to be sold in father's store. As has always been the policy of the railroad companies, no freight was to be released until the freight charges had been paid in full. At times, when father did not have the cash to give me, I would go to the freight agent and tell him I was George Taylor's son, and that he had sent me to pick-up the freight but would be unable to pay him until the next day, (or at some definite date). The freight agent never turned me away, but would tell me that if George Taylor had promised to pay on a definite time, that is when the freight would be paid. I would then haul the merchandise back to the store."

George accepted the old adage, "An idle mind is the devil's workshop". He always managed to have something for his boys to do. He had just purchases a piece of ground near the top of the Provo Bench dugway, which had never been cultivated and was covered with sagebrush. This particular day, Walter G. was instructed to take the

team of horses and go out and pull all the sage brush out of the ground, ready for burning. One of the neighbors seeing the boy spending so much time and effort in clearing the land came over and suggested that he smarten up and take the plow and plow under the sage-brush, thereby disposing of the sagebrush and plowing the ground ready for planting, in one operation. This appealed to Walter G., so he plowed up the land and reported back to his surprised father, in short time. He told his father he had found a quicker and better way of preparing the land for planting. His father then asked him what he had been instructed to do, and if he had followed instructions. To this question Walter G. answered negatively. Then his father proceeded to give him a lesson in obedience. One he never forgot. The next day, George took the boy and went out to the plowed and cleared land, taking with them sufficient seed to plant the area. They planted the area that had the sagebrush cleared off the ground the same as where the sagebrush was plowed under. Then his father said, "Now we will wait and see what happens". That fall when the wheat was harvested, the cleared land produced more than three times more wheat than the land with the plowed under sagebrush.

Assuming an interest in civic affairs, George was appointed to serve on the committee of the Utah County Board of Trade to give a report at the next State Meeting on, "Home-made Furniture". He also served as a Director in the Commercial Club which was organized in 1901 to aid and encourage, protect, and for the advancement of all business interest in Provo and Utah County.

In 1882 a charter for a Bank in Provo to be called The First National Bank of Provo, was issued. This Bank did a good job for a few years until the panic of 1893 when they were forced to close their doors. George had purchased stock in the new bank and had been elected to its board of directors. He had also become a director in the Utah County Savings Bank, and at one time served as its president. The Savings Bank was an affiliate of the First National Bank, but it continued to function, even after the First National closed its door.

With the closing of the First National Bank in 1893, George became chairman of the committee to gather pledges for its re-opening. The depositors failed to support the acceptance of time certificates, so the Bank went into government receivership. The Bank paid its depositors the full amount of their deposits, mainly due to the duplicate liability of the stockholders. The First National Bank of Provo was then taken over by the Provo Commercial and Savings Bank.

The following was copied from a notation George had written in a First National Bank booklet, with pencil on the inside cover in his own handwriting:

" GEO. TAYLOR SR. was a stockholder in First Nat'l Bank of Provo from its organization in 1882. Have been connected in Provo Commercial and Savings ever since. Occupying same position (as a director) until Jany. 1924, then because I would not consent to unnecessary extravagance in Bank Building and other doings. I was kicked out after 42 years service. I blame this to J. F. Farrer and C. E. Loose.

First National Bank, Provo City, Utah organized 1882. Was chairman of Executive Committee.

s/ GEORGE TAYLOR SR. "

The twenty-five foot frontage property next door East of the furniture store was owned by W. O. Beesley. The twenty-foot frontage property East of the Beesley property was owned by George, but the title was recorded in the name of Emily Pafford. When George's son Thomas N. and Julius Jensen wanted to expand their Jewelry business, Beesley was willing to sell them his twenty-five foot frontage property. Tom went to his father to talk over the proposed purchase. George felt this property being next to his furniture store was more valuable to him than anyone else, so he agreed to sell Taylor and Jensen Jewelers, his twenty foot property, where a beautiful new jewelry store building was built, and the upstairs area became the home for Tom and his wife. George then bought the twenty-five foot frontage property from Beesley. In 1884, when George's son John T. was seventeen years of age and his daughter "Polly" was nineteen years of age, he set them up in business in this Beesley property.

With their father's help and with plenty of hard work, John T. and"Polly"developed a most attractive and successful retail grocery store, specializing in fresh produce with attractive displays in the front of the building, but carrying a staple and fancy line of groceries, fruits, fish, imported and domestic produce and sundries. This business was called Taylor & Co. As George's part of the Company, he brought in a stock of photographic supplies, including; Snead's dry plates, elknogen, nitrogen of silver, chloride of gold, pyrogolk acid, hyposulphite soda and sulphite soda.

In 1882, the Edmunds Law, a federal law which made polygamy a felony, subject to imprisonment; forced George to go on the "underground". Which means he had to stay clear of being apprehended by any of the federal officers. "The Fed" was the nickname these officers were known by.

For five years, George had been able to keep out of the reach of the "feds" by living with the Poulton Family and other friends in Provo and Utah County. On one occassion he was hanging a picture in his store, when a "fed", posing as a salesman, sneaked up behind him. To avoid being caught, George had to out run his pursuer,

going clear to the river bridge at the top of Fifth West, before he could shake him.

In about 1886, after having evaded the "feds" for five years, he was finally arrested by an agent named Norell. This agent had represented himself as a traveling salesman taking orders for merchandise to re-sell in the George Taylor Furniture and Music Store. At the trial, there was no complaining witness, George was set free without a sentence or fine.

Previous to his going on the "underground", George had transferred title to his business and property to his oldest son George Taylor Jr. He did this to avoid his property being confiscated by the Federal Government in case he was arrested for being married to two wives.

In November 1886, George Taylor made a separation agreement with his 2nd wife, Henrietta, and made a division of his property. Each wife was given the home she and her family were living in. To Eliza he gave five acres of land between 7th and 8th West on 4th North, and a lot on the corner of 7th West and 5th North. To Henrietta he gave the five acres of farming land in the Southwest part of the City, called the "Fort Fields". He then moved into one of the rooms of his sister's home, Mrs. George Hickman, at about 245 West Center Street (just across the street from his business), a small, frame house she was renting.

There had been some conversation relative to the sale of George's furniture and music business, between George Taylor and Henry Southworth. Henry Southworth owned and operated a general merchandise store on the corner of Fifth West and First North, in the "old Round House". Mr. Southworth had offered to pay $10,000.00 for his merchandise, fixtures and building. George was seriously thinking about the sale and also contemplating a trip to England with the proceeds.

When problems arise in families or between individuals, there are always two or more viewpoints involved. In the disposition of George Taylor's furniture business we do not have his viewpoint, but knowing of his forthright, straight-laced honesty and considering his principle of "his word being as good as his bond", there may be some justification in his first refusal of selling his business to his wife Eliza and her sons, because of his prior committment to sell the business to H. Southworth.

We do have the written account of this transaction in the journal of his son Thomas N. Taylor:

"Things went on smoothly until the persecution of our people for the practice of polygamy in (after 1882). Father, who had two families, decided to go away to England to escape the penalty of the law

which was six months in the Utah Penitentiary and $300.00 fine. He had a friend, Albert Singleton, whose first wife had no children. She made the trip with father. There was a decided change came over him on that trip. Before leaving he deeded the store and real estate to my brother George Jr. and put the business in the name of Taylor Brothers. He deeded a home and five acres of land to Mother, a home and five acres of land to my Aunt."

"On father's return from England he was restless and wanted to sell the business. There was some letters come into my possession he had written to Mrs. Singleton (who, by the way, had procurred a divorce from her husband and taken her maiden name Pafford). These letters indicated that he intended selling the business and going away with this woman. She had received about all Singleton had. Mother knew something was wrong and there grew up a coldness between her and father. Now the first real sorrow of my life comes in. As a lad father had been good to me. I stuck to him in the store, and in return he gave me almost everything a boy could ask --a pony, a goat and wagon, a velocipede a bicycle, pigeons. He had J. M. Mitchell make me a pigeon house and Mr. Sward paint it. He gave me rabbits, a pistol. He was good to me."

"When this trouble came between him and mother, I must take a stand. I did with my mother. I had assumed management of the business. Father wanted it returned. I made him this proposition that he give mother five thousand dollars ($5,000.00) which I figured she could loan at 8% and have an income of $400.00 a year. I would return him the business. He refused. Said he would have his own settlement with mother and it was none of my business. During our talks, and we had many of them, some very unpleasant things were said. I told him he could not and should not send my mother to the wash tib for a living, that she was entitled to one-half the business, and that I had put in my full time there and received very little for it and what we had done entitled her to this amount. I considered the business worth $10,000.00. The rangle went on. I wanted to get away from it all."

"Father insisted on me turning over the business. I refused until he settled with mother. - - Finally after dreary months of agony, father went to the home (he and mother had ceased to live together) and offered to sell her the business for $11,000.00, building and business just as it stood. Things were looking better. We were doing about $1,000.00 per month then which was a good furniture business for those days. Mother at first would not listen to him. He said he would give her one-half (1/2) and sell her the other one-half (1/2) for the $11,000.00. She told him he had offered it all for $10,000.00 and felt it very unjust to ask her $11,000.00 for the one-

PROVO THIRD WARD MEETING HOUSES

The Old and the New

PROVO THIRD WARD MEETING HOUSE

GEO. A. SMITH ROW

Roberts Home in background

" THE ROUND HOUSE "

SOUTHWORTH'S STORE
Corner 5th West and
First North

half. She said she would give him no answer until she talked it over with me. After going over the situation with mother, I advised her to buy him out."

This stand taken for the protection of his mother's financial interest against his father, alienated father and son to the point of being disallowed any proceeds in the will of George Taylor Sr. other than being given the gold watch and chain which the son had previously given to the father.

The transaction for sale of the furniture business was completed, which included the land, buildings and merchandise, for $11,000.00. The new purchasers were: Eliza N. Taylor, George Taylor Jr., Thomas N. Taylor, Arthur N. Taylor, and John D. Dixon, doing business as Taylor Bros. Co. Terms of settlement, which were underwritten by the First National Bank of Provo were: George was to receive $3,000.00 cash at the signing of the agreement. Four bank-guaranteed notes of $2,000.00 each were given, bearing interest at 10% per annum. One note was to be paid off every three months, and all were to be paid within one year. All notes were paid promptly as agreed.

Taylor Brothers Company was then incorporated under the State laws of Utah in 1890 with "Grandma" Eliza Nicholls Taylor as President, George Taylor jr. as vice-president, John DeGrey Dixon as secretary and treasurer, Arthur N. Taylor as a director and Thomas N. Taylor as director and manager.

With his retirement from the furniture and photographic business, George then devoted his energy and time to buying and selling real estate, handling securities, and as a director in the Provo Commercial and Savings Bank where he closely followed their financial success.

George Taylor was a man of his word and expected the same from everyone else, even his own children. Sometimes the lessons he tried to impress on to his sons were quite severe and hard to accept, but it carried home the point and was not easily forgotten.

During one of the hard winters of heavy snow and freezing cold weather, George Jr. had run short of feed for his horses. His ready cash was depleted. He went to his father for a loan to buy some feed. A short term loan for four months was made, with the current rate of interest and with a specific date for payment in full. Shortly after making the loan, George Jr. received payment of a debt owed him. He took the money to his father to liquidate his note. His father would not accept the money at that time. It was not yet due. 12:00 o'clock (noon) on June 12th was the payment date. That is when he wanted it paid and not before nor a minute after.

While Tom was still working for his father and just getting start-

ed in the jewelry business with Julius Jensen in 1885, they needed a show case and a little more merchandise costing $112.00, or $56.00 each. Tom went to his father for a loan. It was necessary for Tom to put up his mare and colt (valued at $125.00) as collateral on the note. When the note became due, he asked his father for an extension of time for payment, as he had put the money into new merchandise for the business. His father refused, saying he knew when he borrowed the money when it was due to be paid back. His father , George, took the mare and the colt in default of payment of the note. Punctuality was one of his cardinal rules.

An example of how principle was passed from father to son is clearly demonstrated in this humerous episode:

A rival suitor of one of the fair lassies of the Provo Third Ward offered Walter G. a quarter if he would throw a bouquet of flowers onto the lap of his girl friend, while she was attending Church Service. That quarter looked like a silver mine, and the time and work to earn it was so short and easy. Walter G. agreed to do the job. Unobserved he inched up to the bench she was sitting on and quickly thru the flowers. The girl screamed with surprise, disturbing the whole congregation. A humiliated George, grabbed his son by the collar and took him out of the building where he was chastized severly and asked why he had done such a thing. A repentent boy told his father that he didn't know she would scream out. He was only trying to help this man show a favor to his girl. He was being paid for it, and besides he had made an agreement and he was bound to keep his word.

George's marriage to Sarah M. Blair, a Sunday School teacher at the time he was Superintendent of the Sunday School in the Third Ward, was of short duration of only about a month; with its mutual dissolvement on March 13, 1890.

The records show a civil divorce, instituted by George Taylor, was granted him from Eliza N. Taylor on September 6, 1901, although they had been separated for several years. It was not contested by Eliza.

On their trip to England, George Taylor and Emily Pafford Singleton were married in the New York City Hall on July 19, 1906. Emily died of cancer on January 11, 1914 at Provo, Utah. On her huge, granite monument, in the Provo City Cemetery, George had a photo of Emily permanently attached with the epitaph, "You Will Miss Me When I Am Gone".

In 1920, after the high waters of the Provo River and Utah Lake had washed out the dike and flooded the farming land of the Skipper Bay Drainage District, which had been spearheaded by Arthur N. Taylor; some of his former co-workers in Taylor Bros. Co. came

to him expressing their desire to organize a corporation and buy the Barton Furniture Co., located on Academy Avenue, or the Bates Furniture Co. on East Center Street.

In talking this proposition over with his father George, Arthur was advised against the buying of an existing company and having to pay dearly for the goodwill of the existing company and in buying the old stock and fixtures. "Why don't you organize your own company, build your own building and stock it with new, clean, up-to-date stock and fixtures?" the father asked. Arthur answered that he had just lost $ on the Lake Project and didn't have that kind of money, and he was sure the other boys could not finance it.

George told his son Arthur that he would not loan him the money, but he was a director of the Provo Commercial Bank and he would see that the money to finance a new furniture business was made available to him. He then went to the president of the Bank and told him to let his son Arthur, borrow the amount he needed to start a new business and to help him finance the construction of a new building. That was the beginning of the Dixon Taylor Russell Co., under written by George Taylor Sr.

Phoebe Carter Christensen became George's fifth wife on October 26, 1915. She survived him at his death on September 4, 1926 at his home at 195 West Center Street, Provo, Utah. Funeral services were held in the Provo Third Ward Chapel on Monday afternoon at 2:00 p.m. Interment was in the Provo City Cemetery.

George Taylor was the father of the following children:

By his first wife, Eliza Nicholls Taylor:

Harriet Clarissa T. McClellan	B	23	June	1858	D 29 May	1958
Mary Ann Emma Taylor		13	May	1860	July	1863
Parley G. Taylor		4	Aug	1862	July	1863
George Thomas Taylor		31	Aug	1864	15 Dec	1941
William Taylor		2	July	1866	2 Sept	1867
Thomas Nicholls Taylor		28	July	1868	24 Oct	1950
Arthur Nicholls Taylor		2	Nov	1870	10 Sept	1935
Walter G. Taylor		25	Sept	1873	18 Mar	1959
Ashted Taylor		12	Sept	1875	15 Sept	1967

By his second wife, Henrietta Sawyer Taylor:

Joseph Taylor	B	10	Jun	1865	D 20 Oct	1867
Henrietta Taylor Kerr		6	Oct	1867	1 Jun	1941
Mary Ann (Polly) T. Roberts		14	Feb	1870	3 Jun	1950
John Tranham Taylor		12	Aug	1872	23 Apr	1960
Ella Taylor Westphall		4	Oct	1875	3 Aug	1959
Amy Taylor		1	Jan	1878	1 Jun	1880

After all expenses for probating the will of George Taylor were made, the court records show there was $32,865.00 distributed to the heirs of George Taylor Sr., deceased.

Clarence D. Taylor
December 29, 1978

Although embittered in his later years towards the Church and his outward action and speech showed much contempt towards it, George Taylor's inward soul retained his love and esteem and high regards for both the Church and his divorced wife, Eliza, evidenced in the two L.D.S. Temple Certificates (recommends) found among his most valuable possessions in his "strong" box, after his death.

The context of these recommends reads:

CERTIFICATE

Provo City June 12, 1887

TO WHOM IT MAY CONCERN:

This certifies that GEORGE TAYLOR has renewed his covenants and is a member of the Third Ward, in the Provo City Utah Stake, of the Church of Jesus Christ of Latter-day Saints, in full fellowship, and as such we recommend him to the House of the Lord.

s/ Myron Tanner
Bishop
s/ A. O. Smoot
President of Stake

The second recommend reads the same as above, except it is made in the name of ELISA TAYLOR

In the life of George Taylor Sr., a lesson can be gleaned from his inability to separate and distinguish the human frailities of man from the teachings and practices of the Church.

Some close friends who were members of the Church, holding prominent and responsible offices in the Priesthood, and in the eyes of George, did not conduct themselves in an honourable, christian, everyday behavior, especially in certain business transactions. Such activities resulted in George becoming bitter and inactive in the Church. Rumors even had it that he was excommunicated.

While Arthur D. Taylor, a grandson of George, was Bishop of the Provo Third Ward, wrote a letter inquiring of the membership standing of his grandfather. The following reply was received:

(Letter in full on next page)

October 20, 1947

Bishop Arthur D. Taylor
Dixon Taylor Russell Co.
Provo, Utah

Dear Bishop Taylor:

Your letter of October 17 regarding your grandfather, George Taylor, has been received.

We can find no record of any action ever having been taken against Brother George Taylor and apparently you cannot find any. Under these circumstances it would seem that we must assume that none was taken and that he retained his membership until the time of his death. No man loses his membership by mere inactivity, but he does deprive himself of the blessing which comes from activity.

Faithfully yours,

s/ GEORGE ALBERT SMITH
s/ J. REUBEN CLARK, JR
s/ DAVID O. MC KAY

First Presidency

Copy of WILL of

GEORGE TAYLOR, Sr.

I, GEORGE TAYLOR, SR., of Provo, Utah County, State of Utah, being eighty-seven years of age March 25, 1925, and being of sound and disposing mind and memory, do hereby make and declare this to be my last will and testament. I hereby revoke all wills and codicils and any testamentary paper at any time heretofore made by me.

First - I hereby direct the payment of all my just debts and funeral expenses as soon as practicable after my decease.

Second - I hereby give, devise and bequeth to my wife, Phoebe Taylor, as her sole interest in my estate, one-third of all my real property that I may be possessed or seized of at the time of my death.

Third - I hereby give, devise and bequeth to my nephew, James J. Hickman, the sum of Five Hundred Dollars ($500).

Fourth - I hereby give, devise, and bequeth to my niece, Annie Hickman, the sum of Five Hundred Dollars ($500).

Fifth - I hereby give, devise and bequeth to the children of George Hickman, my sister's oldest son, to-wit: George Hickman, Ada Hickman Gardner, and Albert Hickman, each the sum of Five Hundred Dollars ($500).

Sixth - I hereby give, devise and bequeth to Leo Taylor, Jack Pafford, and Harry Pafford, each the sum of Five Hundred Dollars ($500).

Seventh - I hereby give, devise and bequeth to my daughters, Harriet Taylor McClellan, Nettie Taylor Kerr, Polly Taylor Roberts and Ella Taylor Westphal, each the sum of Four Thousand Dollars ($4,000).

Eighth - I hereby give, devise and bequeth to my son Thomas N. Taylor, my Elgin Watch and chain.

Ninth - I hereby give, devise and bequeth to my sons George Taylor Jr., John T. Taylor, Arthur N. Taylor, Walter G. Taylor, and Ashted Taylor, each the sum of Five Dollars ($5.00), and in connection with this last bequest I desire to say that I have heretofore made other provisions for my said sons named in this paragraph, which to my mind is just and fair, and so that my mind and intent in connection with what I may have done for said sons may be made clear I desire to say that neither they nor any one of them is indebted to me in any sum whatsoever at this time.

Tenth - I hereby give, devise and bequeth to my sons, George Taylor Jr., John T. Taylor, Arthur N. Taylor, Walter G. Taylor and Ashted Taylor all the rest, residue and remainder of my estate, real, personal or mixed, wheresoever the same may be located, said sons so named to share in the same share and share alike.

Eleventh - I desire that my coffin be made of plain pine boards by a Provo carpenter, with no varnish or paint, with six plain Japanned handles.

It is my wish and I so order that there be no flowers at my funeral and no automobiles carting me around to meeting houses for show.

It is my wish and I so order that there be no remarks at my funeral, but that I be borne silently away to my last resting place.

It is my wish and I so order that the epitaph to be place on my plain headboard be worded as follows:

" He earned his rest".

Twelfth - I hereby nominate, constitute and appoint my sons, George Taylor Jr., John T. Taylor, Arthur N. Taylor, Walter G. Taylor and Ashted Taylor, as executors of this my last will and testament, and it is my desire that they be permitted to act without bond.

IN WITNESS WHEREOF, I, the said George Taylor, Sr., have hereunto set my hand this 24th day of December, A.D. 1925.

(Signed) GEORGE TAYLOR, SR.

CHILDREN OF GEORGE TAYLOR, Sr.

	ID No.		Birth	Death
		GEORGE TAYLOR, Sr.	25 Mar 1838	4 Sept 1926
		Eliza Nicholls	29 Apr 1838	27 June 1922
*		Henrietta Sawyer	20 Apr 1846	2 Mar 1922
	1	HARRIETT CLARISSA TAYLOR MC CLELLAN	23 June 1858	29 May 1958
	2	MARY ANN EMMA TAYLOR	13 May 1860	July 1863
	3	PARLEY G. TAYLOR	4 Aug 1862	July 1863
	4	GEORGE THOMAS TAYLOR	31 Aug 1864	15 Dec 1941
*	5	JOSEPH TAYLOR	10 June 1865	20 Oct 1867
	6	WILLIAM TAYLOR	2 July 1866	2 Sept 1867
*	7	HENRIETTA TAYLOR KERR	6 Oct 1867	14 Dec 1887
	8	THOMAS NICHOLLS TAYLOR	28 July 1868	24 Oct 1950
*	9	MARY ANN (Polly) TAYLOR ROBERTS	14 Feb 1870	3 June 1950
	10	ARTHUR NICHOLLS TAYLOR	2 Nov 1870	10 Sept 1935
*	11	JOHN TRANHAM TAYLOR	12 Aug 1872	23 Apr 1960
	12	WALTER G. TAYLOR	25 Sept 1873	18 Mar 1959
	13	ASHTED TAYLOR	12 Sept 1875	15 Sept 1967
*	14	ELLA TAYLOR WESTPHAL	4 Oct 1875	3 Aug 1959
*	15	AMY TAYLOR	1 Jan 1878	1 June 1880

MY GRANDMOTHER

ELIZA NICHOLLS TAYLOR

April 29, 1838 June 27, 1922

BIOGRAPHY OF
ELIZA NICHOLLS TAYLOR

Eliza Nicholls Taylor's father, Thomas Ashford Nicholls was a pensioner from the British Army, at the time of his death, at age 51. His wife's death certificate shows he was a gun furniture polisher, requiring him to move periodically from one garrison to another. Never being able to stay in one place long enough to own a home.

Harriet Ball Nicholls, Eliza's mother, had been married to John Patterson and had one daughter, Carolyn Patterson. Eliza's half sister was born in 1829 and died at the age of eighteen years. John Patterson died in 1831 and soon after, Harriet Ball Patterson married Thomas Ashford Nicholls.

On February 17, 1833, Thomas Ashford Nicholls was stationed in Dublin, Ireland, for it was here that Eliza's oldest sister, Mary Ann Emma was born to Harriet Ball Nicholls.

We next find the Nicholls family at the garrison in Birmingham, England, where Elizabeth Nicholls was born on October 20, 1834. The first son, Frederick Nicholls, was born on May 3, 1836. Both of these Children died before reaching maturity.

Eliza Nicholls Taylor, my Grandmother, was born to Harriet Ball Nicholls in Portsmouth, South Hampton, England on April 29, 1835.

Harriet Nicholls, the younger sister of Eliza, was born to Harriet Ball Nicholls and Thomas Ashford Nicholls, at Dover, England on May 14, 1940. Another younger sister, Phoebe, and a younger brother Thomas, were born in 1842 and 1843 and died as children.

At Chatham, England, Harriet Ball Nicholls, gave birth to a son, William Nicholls, on Nov. 11, 1845.

Harriet's youngest child, John Nicholls, was born in 1847, probably in Birmingham, where he died as a child.

Eliza was a beautiful, lovely and ambitious child. At the age of five and six, she went to school and learned the alphabet. But it was not until she came to Utah that she learned to read and write by copying the writing in the Church publications.

By the time Eliza was eight years of age, her family had moved back to Birmingham. Her father had now been pensioned from the Service.

Eliza wanting to help with the finances of the family, persuaded her father to permit her to work at the local Button Factory, promising to go to night school to keep up with her education. By the time she was fifteen years of age, just before her father died, she had been advanced in the factory to where she was in full charge of the covering of silk, satin, velvet and cloth buttons. For this work she was receiving a grown woman's wages.

Eliza's father, Thomas Ashford Nicholls, died at Birmingham, England on July 17, 1854. Her Mother, Harriet Ball Nicholls, died

just seven months later on February 12, 1855, at Birmingham, England.

The early training to work and having a good paying job, now became a blessing to the Nicholls family. Mary Ann Emma stayed home and took care of the house and the younger brother William. Eliza and Harriet worked and contributed their wages for the support of the orphaned family.

Eliza's father and mother were very strict, religious people, being members of the Church of England, where they regularly attended Sunday School and Church Services.

One Sunday morning as Eliza was on her way to Sunday School, she met her girl friend, Mary Rabould, who was going in the opposite direction. Eliza asked her where she was going. Mary answered that she was on her way to a new Church by the name of Church of Jesus Christ of Latter Day Saints. "Did she want to go with her?"

Mary was a trusted friend, coming from a very respectable family, so Eliza joined her.

The next Sunday, Mary called for Eliza to go to the "Mormon" Church. Eliza asked her father's permission to go with Mary. The father said, "Brigham Young is the head of that Church, and he has ninety wives, hasn't he?"

Mary promptly replied, "Mr. Nicholls, it takes a good man to keep one wife, let along two. And he couldn't have them if he wasn't worthy of them."

"Well, Thomas", her mother said gently, "If they don't do her any good, they won't do her any harm, anyway. So let her go."

About a year later, Thomas moved his family to another section of the city and Eliza had to discontinue her attendance to the meetings.

Shortly after the death of Eliza's father, one of her girl friends came to see hee. Annie Baldwin was a girl who had been born and raised in the Church of Jesus Christ of Latter Day Saints. She took Eliza to her Branch of the Church and encouraged her to attend regularly.

Annie Baldwin and Eliza became very dear friends. It was she who accompanied this seventeen year old convert to the pool on Villa Street, Birmingham, England on October 15, 1855, where she was baptized a member of the Church of Jesus Christ of Latter Day Saints, by Elder Abraham Awn.

In the Ashted Branch of the Mormon Church in Birmingham, England, a young, handsome, nineteen year old convert, who sang in the choir and played bass fiddle in the Branch orchestra; attracted the attention of nineteen year old Eliza. Although George Taylor and Eliza Nicholls were both members of the L. D. S. Church, their bans were published in the Edgbaston Parish Church of England by the Vicar, I. Spooner, who married them on July 5, 1857. Edwin Dedicant and A. Rogers were the witnesses.

George Taylor was a very high minded, ambitious boy and he chose a good, unselfish girl, who loved him and worked with him, as his wife. Both were desirous of going to Zion, where they could better live their religion among people of their own belief. So, Eliza volunteered to continue her work in the button factory and thus help to save enough money for their long journey to Utah.

June 23, 1858, the couple was blessed with a bright, blue eyed, girl with golden hair who was given the name of Harriet Clarissa. With a future home in Zion, ever present in the mind of Eliza, she continued to work at the button factory after the birth of her child. Her sister Emma took care of the baby while she was at work. Very close to the button factory was a Catholic Church. Emma would bring Eliza's baby, periodically through the day, and Eliza would rest on the steps and nurse her infant daughter.

A second baby for Aunt Emma to take care of, was born to Eliza on May 13, 1860. Eliza continued to work in the button factory, determined to build their "transportation to Zion fund", although the date was temporarily extended. This second baby was named Mary Ann Emma, after her second mother.

Little Parley G. Taylor was born to Eliza on August 4, 1862. Now with three babies to take care of, Aunt Emma, remained steadfast in supporting Eliza and George in their desire to migrate to Zion.

As the increased cost for raising the growing family developed, so also the determination to get to Zion increased, even if it were by the "skin of their teeth". Eliza and George continued to skrimp and save and pray and work, and with Aunt Emma's loyal support, they now had just about enough money to pay for their transportation.

Eliza and George had now spent six years of their married life in accumulating barely enough money for their long journey to Utah. George had often promised Eliza, "If only we can get there by the skin of our teeth, we will be happy".

They could wait no longer, so on June 4, 1863, George and Eliza and their three children: Harriet Clarissa, Mary Ann Emma and Parley G.; with their passage ticket paid, four pence reserve, but with an abundance of faith; left London, England on the sailing vessel "Amazon".

For the next seven weeks they tossed and rolled on the wide Atlantic Ocean and finally docked at Castle Gardens, New York. It was a weak and exhausted woman, as Eliza walked down the gangplank that evening. Her only nourish ment that day had been a cup of gruel. She was so weak that she had her husband throw down a quilt on the ground so she could lie down and regain sufficient strength to continue on.

Their prayers had been answered. They had arrived safely in America. Now an old time friend, Joseph Harris, an Uncle of Bishop Ralph Poulton who with others was on his way to Zion; came to their aid by loaning them enough money to continue their journey to Utah.

Passage in "steerage" on the sailing vessel had been clean and

airy and comfortable, compared to the railroad box cars, they were herded into, for their transportation from New York to St. Joseph, Mo. Straw was scattered on the floor of these partially open box cars and which allowed the smoke and dust to blow in. These quarters were crowded, uncomfortable and soon became filthy dirty.

Little Mary Ann Emma, being very frail, could not stand the hard trip, in these box cars, and died the latter part of July 1863. The Railroad had called an undertaker to meet the train at St. Joseph, and remove the little body. When George and James Poulton went in search of the undertaker, they could not find him. No one ever knew where the little body of Mary Ann Emma was buried.

From St. Joseph, Mo., Eliza, George and party traveled by boat, up the Missouri River, to Florence, Nebraska, where a company was to be formed for their long trek across the plains to Utah. On the boat, George and little Parley G. became very ill. Three days after leaving St. Joseph, little Parley G. died, the latter part of July 1863, while on the boat. He was buried in Florence, Nebraska.

With the loss of two of her three children, and now with her husband deathly ill, Eliza poured forth her heart in silent prayer, "Father, Thy will be done, not mine. But, Please God, spare my husband to go with me into the Valley".

Eliza's faith and prayers were again answered. Her husband, George, fully recovered. At Florence they joined Captain Wooley's Company, which began their journey West the first part of August 1863. George drove three yoke of oxen. The original family of five was now reduced to only three: George, Eliza and little golden haired, Hattie.

The people along the way were destitute of clothing, so Eliza sold her dead children's clothes to buy food for her remaining child. Hattie related that a band of Indians saw her bright, curly, red hair and wanted to trade for her. Her mother refused but became worried for fear that they might return and steal her, so she cut off Hattie's hair. For a long time thereafter, Hattie wore a sun bonnet, until her hair grew back.

On October 4, 1863, the Taylor Family, realized their dream of mingling with the Saints in the Valley of the Mountains, when they arrived in Salt Lake City, with thankfulness for their safe arrival and with faith, hope and plans for their future.

A short time after their arrival in Salt Lake City, Eliza and her husband were walking down the street, when a familiar looking lady came running out of the house, calling them by name.

It was Mary Rabould, (now Mrs. William Wood) she who had first taken Eliza to a Mormon Church Service. How happy Eliza was to now have such a dear friend in this new land. Mary insisted that she and little Hattie come and stay with her. Since George had gone to Provo, looking for work and a place to live, they accepted the invitation and stayed with her for a month.

In the early part of November 1863, George Taylor sent for his wife and child to come to Provo. He had found a one room log house for her to live in. Brother Abraham Halliday had come to Salt Lake on business and was returning to Provo. He gave Eliza and Hattie an invitation to accompany him back to Provo, which they readily accepted.

George and Eliza's dream of life in Utah was not as rosy as they had thought it would be. They found Zion very different from what they had anticipated. Both found it hard to get used to the new ways and laws of the people. They were born of refined, old English Stock and were more or less of a pious nature. Here in this new country, the settlers were rough and roudy. The country was new and wild and these things troubled them. Eliza took things for granted and began homemaking. Her trust and faith in God were so strong that she could accept all changes graciously. Her husband, on the contrary, found it hard to accustom himself to the new life.

One night Eliza pondered over the one principle of the Gospel that was most trying. Having taken her trouble to the Lord in her past life, she did not forget Him now, in her hour of doubt. So, she now prayed earnestly that she might know if polygamy was true. She prayed with heart and soul, for in this knowledge much depended.

The door opened and a beautiful personage came in. He did not wear a hat or coat. His shirt was spotless white. His hair was combed high upon his forhead. His eyes were clear and bright and they made her feel at ease in his presence. He sat down on one of the two stools which graced her humble home, and said, "Sister, you want to know if polygamy is true. I say to you, verily it is true. But trials and troubles are numerous, and there will be more damned than saved".

This was her salvation, for she knew that she had talked with Joseph Smith, the Prophet, and that he had come in answer to her prayer. In her thankfulness, she prayed, "O Lord! Help me to do unto others as I would be done by". So the Lord gave her strength and she made this prayer her life motto. She had received a wonderful testimony of the truth.

One of the first visitors to enter her home was Aunt Hannah Clark, whom most of the early pioneers remember, for her many acts of kindness. Aunt Hannah came as a ministering angel of mercy when Eliza, after her hard trip, lay ill in a strange, new country. She made a cup of tea (a luxury in those days) and did many things to cheer and comfort her. This marked the birth of a friendship which will last for time and eternity.

Eliza's husband had a soldier's outfit with its various belongings which he traded for a two-room house. There was one large room and a small bedroom. The house was built of adobe and had a dirt floor. To this home Eliza moved in March 1864. It was here that her husband brought his second wife, Henrietta Sawyer. She was a good girl. She and Eliza shared equally in a household of peace and happiness.

On August 31, 1864, Eliza gave birth to a little boy, who was named after his father, George.

Eliza'a fifth child, a little boy was born August 2, 1866. William Taylor died after a week's illness on September 2, 1867.

Thomas Nicholls Taylor, his first name taken from his grandfather's, was born on July 28, 1868.

On November 2, 1870, Arthur Nicholls Taylor was born to Eliza. He was the fourth child born to Eliza in America and the last child she gave birth to in this little two-room, adobe house with its dirt roof.

Eliza's home was typical of many of the early pioneer houses. The dirt roof had to be repaired after each hard rain. Sometimes large holes would appear and the children would lie in bed and try to count the stars. When it rained very hard, the mother would put the children under the bed. She would then busy herself getting pots and pans to put on the beds to catch the rain and thus keep the bedding as dry as possible. Many mornings, after it had been raining all night, Eliza would cheerfully thank the Lord for the bright warm sunshine which made it possible for her to dry the bedding for the next night.

During the stormy season the mud would run down the white-washed walls. Eliza would then re-whitewash the house in order to make it clean and home like. A woman of her nature could live only in a clean home. Thus the brave little woman endured her poverty, and thanked the Lord for all that he had given her.

In the spring of 1873, Eliza moved up town into two rooms over her husband's furniture store. It was here on September 25, 1873, that Walter G. Taylor was born. Here she lived until the early spring of 1875. She then moved into a one-room, log house located on the corner of Seventh West and West Center Street. While living here she gave birth to her last baby, Ashted Taylor. He was born September 12, 1875. His first name was taken from the name of the Church Branch in Birmingham, England, where she and her husband, George first met.

While living in this little log house on West Center, Eliza's husband re-built the little home on First North, which had been vacant for some time. In November of 1875, Eliza again moved into the little adobe house which had sheltered her when she brought four of her children into the world.

When Ashted was four years old and her children had outgrown babyhood, Eliza accepted the call as a teacher in the Third Ward Relief Society. The Provo Third Ward Primary President, Rebecca Doolen, selected her for Second Counsellor in 1884. The following year, 1885, Annie K. Smoot, President of the Utah Stake Primary selected her as First Counsellor. This office she held for over ten years. For the next few years she was holding down two Church jobs. In 1887, Eliza was called to act as First Counsellor to Sister Lamira Colline, the President of the Young Ladies Mutual Association of the

Provo Third Ward. In the Spring of 1890 she was set apart as president of the Relief Society of the Provo Third Ward by Bishop Myron Tanner. This position she held for twenty-three years. When the Third Ward was divided, she became President of the new (Pioneer) Ward Relief Society.

In the Spring of 1890, Eliza took her son Arthur, on a trip back to her childhood home. In the four months they were gone, they visited Eastern United States, England and France. It was a very pleasant trip, but she was glad to return to her adopted country.

On a later visit she made to Europe, to see her family in Birmingham , England, her sister tried to persuade her to remain and live in England. She proudly straightened up and said, "I'd rather be a lamp post in Zion than the Mayor of London".

In the 1890's, Eliza and Sister Collins used to attend nearly all of the young people's parties. On one occasion she was asked why she enjoyed these affairs so much. She laughingly answered, "Well, you see I am interested in the young sparks and their love affairs". If questioned, no doubt she could tell some of them as much about their romances as they knew themselves.

At one time a party of young people wished to make a trip to Strawberry Valley. Grandma was asked to chaperone them. The roads in some places were very dangerous and the girls insisted on walking. Her son, Arthur, was driving the team and Grandma Taylor was sitting by his side. The girls begged her to get down and walk, as the wagon appeared to be tipping several times. She answered them with her cheerful smile and said, "No, I go where my son goes. He can watch and I can pray". And who knows but what her faith alone saved that young party?

On another occasion she was on a trip with her son, Tom and family. They were camping in South Fork Canyon, on the banks of the river. A terrible storm came up in the night. As the tent was on the banks of the creek, there was danger of it being washed away. The stream was rapidly rising. It seemed that any minute they would be carried with the rushing, roaring waters. Maud began to prepare to run to the mountains. The lightning served as her light in sorting the children's clothes. Just as she was ready to start, Grandma Taylor, who was sleeping with her two little granddaughters, raised up from her bed and said, "Girls, what is the matter? Didn't you say your prayers? Where is your faith? Get back into bed and cover up your heads". The storm finally abated and peace was restored.

Grandma Taylor was never afraid of anything. After she was fifty years of age she learned to drive. Many will remember seeing her dashing down the street with her horse named Browney, hitched to a little yellow buggy. Those who rode with her would hold their breath. She would only laugh and say as the horse plunged on, "I am praying all the time and the Lord will help me".

On one occasion she was driving a strange horse. Sister Collins was with her in the buggy. The horse became frightened and started to run. The ladies were thrown out and Grandma Taylor's arm was broken. When gently chided by her sons, she willingly confessed that for once in her life, her faith had been weak. She had forgotten to pray.

Grandma Taylor had a dear friend, Grandma Dixon; they were neighbors and each had a family of boys and only one daughter. They were very happy when Grandma Dixon's one daughter, Maria (Rye), married Grandma Taylor's son, Arthur. In Wildwood, Provo Canyon, several of the Dixon Boys and the Taylor Boys built cabins. Arthur and his wife built a nice bedroom on the back of their cabin known as the Grandma's room. In the summer these sweet little Grandmothers would go up together and stay. In the day they sat out on the front porch, in wicker rockers, and visited as they rocked. In the late afternoon, as it would begin to cool off, their grandchildren living in the camp and any other children who wished to go, would gather on the porch and when the Grandmothers were ready, all would go for a walk down the road, around the bend and to the shore of the river. There Grandma Taylor had her special rock to sit upon and Grandma Dixon had hers. After a few minutes rest, back to camp all would go.

Eliza Nicholls Taylor was known far and wide for her beautiful, unselfish life. Always doing good and administering to the poor and needy. Carrying for the sick, as well as the dead, when the occasion arose. Her life has been one long act of devotion -- devotion to God, devotion to her children, devotion to her friends, to the poor, the rich and to all humanity.

Although Grandma Taylor had her full share of trials, troubles, hardships, heartbreaks and disappointments, she openly expressed her thankfullness to her Heavenly Father for blessing her with a large, obedient and respected family, who loved her and gave her all the luxury and comforts and attention she desired. She was a queen among friends and family and loved by everyone who knew her.

Eliza's grand-daughter, Delenna T. Taylor summed up some of the many, wonderful qualities of her:

Faith in God.
Willingness to work.
A tolerance and understanding of people.
Cleanliness and order.
A sense of humor.

Eliza Nicholls Taylor was tried, tested and remained faithful to the end. She passed away at her daughter's home, June 27, 1922, at the age of 84 years.

Clarence D. Taylor
September 1979

The following poem was written by Mrs. Mayme W. Bird of the Provo Third Ward in honor of Grandma Taylor's seventy-eighth birthday:

GRANDMA TAYLOR

She left her home, and all most dear
To come to Zion without fear.
The trip was hard, her poor heart bled,
For her poor children, alas! were dead
And buried in unknown graves,
In the land and in the waves.

She bore the trial without complaint;
"God's will be done," now said this Saint.
And on she came, her children left,
Though her heart was sad for her bereft;
She had a kind word for those she met
And still those kind words she has always kept.

Now here in Utah her trials did not end,
But she bore them so bravely and so intend
To make others happy.
As years passed by, her wisdom increased
And trials and sorrows were released.
Her family she raised -- a credit, too,
With marks of progression through and through.
Now Grandma's life will blend
Into others and be their friend.

'Tis Grandma Taylor for each and all;
For counsel and advise, just give her a call;
She'll be ready for you with a word of good cheer,
And if you take it you need have no fear.

May her life be as long as she desires,
Roses strewn in her path, not briers.
Her birthday today we celebrate;
She so noble and so great.
Now let us follow Grandma's plan,
And always do the best we can.

PATRIARCHAL BLESSING OF ELIZA NICHOLLS TAYLOR

Patriarchal Blessing given under the hands of George Halliday, Patriarch in the Utah Stake of Zion, upon the head of Eliza N. Taylor, daughter of Thomas A. Nicholls and Harriet Ball. Born the 29th day of April A.D. 1838. Given the 24th day of August A.D. 1894 at American Fork, Utah.

Dear Sister, I place my hands upon your head and give unto you a Patriarchal Blessing, for you are of the seed of Israel and of the leneage of Ephraim, and thru obedience to the gospel you have a right to the blessings of that tribe.

God, your Heavenly Father, has reserved you in Heaven, and sent you here on earth through honorable parents and blessed you with a kind and loving heart. His spirit has been your guide through life, often in your lonely moments in your habitation, Angels have been near you, and although you did not see them you have felt their influence.

The light of the Lord shall give thee wisdom and as thou hast all ready been blest of the Lord by revelation to teach thy sisters and their children, so shall it increase upon thee and thou shall never be barren and unfruitful in the knowledge of God.

Thou art a blessed woman and all that know thee love thee, the righteous shall always honor thee and thousands of children shall grow up to maturity and remember the council thou hast given them. God thy Father loves thee because of thy integrity in the house of the Lord. Thy name shall be recorded as one of the saviours upon Mount Zion.

Holy men and Prophets shall bless thee. In His house thy temporal wants shall be supplied. Thou shall never suffer hunger, but the Lord will remember thee for thy liberality and will deal liberally with thee. In all thy afflictions God shall give thee comfort. In all thy duties He shall give thee strength, both of body and mind.

Thou shall be preserved to a good old age and as a mother in Israel thy councils shall be sought after, for thy experience shall give thee wisdom. Thy patience and love shall give thee power and many shall hear thy voice and bless thee.

Remember this blessing when thou art bowed down in thy feelings. Read it and it shall comfort thee.

In the morning of the resurrection, with the faithful, thou shall come forth and go on to thy exaltation to eternal increase and enjoy eternal life. Thou shall behold thy Saviour and rejoice in his presence.

For all these blessings I seal upon thee in the name of the Lord, Jesus Christ, AMEN.

MY GRANDFATHER

HENRY ALDOUS DIXON

March 14, 1835 April 28, 1884

CAPE OF GOOD HOPE MISSION
(SOUTH AFRICAN MISSION)

Five years after the first band of Mormon Pioneers entered the Great Salt Lake Valley, President Brigham Young called Elders Jesse Haven, Leonard I. Smith, and William H. Walker to go to far away South Africa and preach the Gospel of Jesus Christ. They made their way to England where they boarded a sailing vessel on February 11, 1853 and after sixty-seven days arrived at Cape Town, South Africa on April 19, 1853.

Immediately upon their arrival at Cape Town they made application and were granted permission to use the Town Hall, in which to hold meeting for six consecutive nights, on the condition they pay for the lighting of the Hall. They immediately made posters advertising these meetings and hung them in conspicuous places about Town. Some hand bills were distributed to advertize and invite the townspeople to attend their meetings. On their first evening, April 25th, the hall was nearly filled. Elder Haven was the first speaker, addressing the audience upon the First Principles of the Gospel. He was followed by Elder Leonard I Smith who bore a powerful testimony of the divine mission of the Prophet Joseph Smith. At this, some of the listeners became so excited that it was impossible to continue the meeting because of the confusion. The following evening the three Elders found the hall closed to them. They were able to obtain other halls to meet in, but mobs caused so much confusion it was impossible to speak. Many of the Preachers and Ministers of the area delivered lectures and sermons in opposition to the teachings of the Latter-Day-Saint Elders. Some even went as far as to prohibit their members from talking to the missionaries or accepting literature from them. In spite of the falsehoods and the opposition, friends were raised up who accepted the truths of the Gospel message and desired baptism; however they were afraid to take a decided stand.

Elder Walker wrote in his journal, "The Clergy and Ministers went from house to house telling the people not to admit us or give us anything to eat, using all their influence and power to starve us out of the country. We lived a week at a time without anything to eat, distributing tracts, etc".

On a rainy, windtossed night in May while Elder Walker was taking a short trip into the country, he knocked on the door of Mr. Charles Rawlinson, seeking a place to stay for the night.

Mr. Rawlinson admitted him to the house, let him warm himself, and introduced him to his building business partner, Nicholas Paul.

Apologetically, Mr. Rawlinson explained he could not house him for the night because of small living quarters.

Elder Walker had walked all day without anything to eat, this was his seventeenth attempt to find lodgings that evening. As Elder Walker was preparing to leave, Nicholas Paul stood up, "you had better come with me young man", he said and led him a short distance to the Paul home where Mrs. Paul built up a fire to warm the stranger and dry his clothes. Although it was after nine o'clock at night, she set about preparing a warm supper for him.

This was perhaps, the first real glimmer of hope in the opening of the missionary work in South Africa. The three Elders had received continual disappointment for their first months labors.

Elder Walker returned to Capetown the following day and the three Elders, on May twenty-third, according to established custom, climbed to the top of a mountain called "Lion's Head"and organized a branch of the Church with Elder Haven as President.

About a week later, Elder Walker returned to Mowbray where Nicholas Paul offered his home for a meeting place. At the first meeting held in his home, he informed all present that if they did not want to listen to the Mormon Elders they were invited to leave, but the first man who insulted his guests and friends or Elders would be in danger of "having more holes through them than a skimmer". The services proceeded without incident, and meetings were held there regularly from that time on. Without such a stalwart friend, it is no wonder that in later years the South African Mission Headquarters, the Mission Home and beautiful new Chapel and Recreation Hall were located at Mowbray.

Just two months after the Elders arrival in Cape Town, on June 15, 1853, Elder Leonard I. Smith baptized Henry Stringer at Mowbray. He was the first Mormon Convert in South Africa, the first fruits of the labors of the first Mormon Elders in this new vineyard, South Africa.

On June 23, 1853, Elder William H. Walker baptized their loyal and valiant friend, Mr. Nicholas Paul of Mowbray. This was the second baptism in the Cape of Good Hope Mission. The following day Mrs. Paul and others were baptized. Six months after the arrival of the Elders in Cape Town, they had baptized 45 persons, organized two branches, and blessed a number of children. The Branches located around Cape Town were organized into the Cape Conference or District.

A Branch was organized at Beaufort by Elder William H. Walker in February 23, 1854. Elder Leonard I. Smith was doing a good work at Port Elizabeth. He had baptized several members, but had not as yet completely organized a branch owing to the

scattered condition of the converts. Later a flourishing Branch was established at Port Elizabeth.

It was in the year 1854 that Henry A. Dixon of Uitenhage, and recently from Grahamstown, then a boy of nineteen years of age, was attracted by the teachings of these Mormon Elders (specifically Elder Leonard I. Smith) and was taught the Gospel of Jesus Christ. He accepted it as the only True Church. Having not attained his majority, he was prohibited by his father to join this Church, with the threat that if he did join he would be cut off without a shilling inheritance. He promised his father he would not join the Mormon Church before he was twenty-one years of age. This promise he kept On the day of his twenty-first birthday, March 14, 1856, he was baptized a member of the Church of Jesus Christ of Latter-Day Saints, at Uitenhage, by John Elliston, a local member who held the office of a Priest. Three days later upon the request of his father he left his home at Uitenhage and went to Port Elizabeth where he worked for eight and one half months to get sufficient money to emigrate to Utah.

At a Conference held at Port Elizabeth on August 13, 1855, the Cape of Good Hope Mission, later the South African Mission, consisted of 3 Conferences, 6 Branches and a total membership of 126 members.

As the Church membership grew and more members became interested in emmigrating to Utah, the demand for steerage passage was greater than the existing supply. Two members of the Church, John Stock of Port Elizabeth and Charles Roper of Beaufort purchased a sailing vessel, the "Unity", for the purpose of providing passageway for the Saints, as well as to haul cargo.

On November 27, 1855, Elders William H. Walker and Leonard I. Smith sailed from Port Elizabeth on the "Unity" accompanied by fifteen emmigrating Saints bound for Zion.

On December 25, 1855, Elder Jesse Haven left Cape Town with a small Company of Saints en route to Salt Lake City, Utah. At that time 176 persons had been baptized in the whole Colony. Some Saints emmigrated and some had been excommunicated, leaving only 121 Saints in the Colony, following Elder Haven's departure.

A local Elder, Edward Slaughter, was left in charge of the Latter Day Saints in Port Elizabeth, and local Elder Richard Provis in the Cape Conference.

It was on November 1, 1856 that Henry A. Dixon left Port Elizabeth bound for the Great Salt Lake Valley, via London, England, on board the Brig "Unity".

Two years later in the fall of 1857, Elder Ebenezer C. Richardson was sent from the British Mission to preside over the "Cape of Good Hope Mission". He was accompanied by Elder James Brooks.

As is usually the case when the Elders are absent for any length of time, the newly arrived missionaries found the Church in South Africa in a somewhat unsatisfactory condition, although the presiding Elders had labored with great fidelity. When Elders Richardson and Brooks left for home in the Spring of 1858, the Church in South Africa had a membership of 243 members. At that time Elder Richard Provis still presided over the Cape Conference and Elder John Stock was President of the Eastern Province Conference.

In March 1859, thirty Saints emmigrating to Zion, left Port Elizabeth on the ship "Alacrity", in charge of Elder Joseph R. Humphreys.

In the diary of Henry A. Dixon under date of July 1, 1860, en-route back to his birthplace, South Africa from Salt Lake City, Utah, he writes: "Arrived at Florence (Nebraska). Found several, over 80 African Saints".

"August 24, 1860, rec'd. a letter from Bro Cannon, dated 17th July. The African Saints were camped about 3 miles from Florence, expected to start on the 18th."

On December 15, 1861 Elders William Fotheringham, Henry A. Dixon, John Talbot, and Martin Zyderlaan, missionaries from Utah, arrived at Cape Town. The following exerpt was taken from the Jan. 7, 1862 issue of the Cape Argus:

"ARRIVAL OF MORMON PREACHERS FOR THE CAPE"

"Four preachers have just arrived in this Colony from Utah, with a view of promulgating Mormon doctrines, and winning converts to the Mormon faith. Two of the preachers are natives of Grahamstown, who have been dwellers in Utah, and who have returned to convert the colonial born. Their names are: John Talbot and Henry Dixon. A Hollander named Martin Zyderlaan, also from the lake, is to preach in Dutch, and convert the Dutch population. William Fotheringham, a Scotchman born, but now like the other three, a Mormon Preacher and a a citizen of the United States, and direct from Utah, is we understand, the leader. He assures us that the stories promulgated here, said to be by persons, who have been disappointed after going over, are utterly untrue. He says all who have gone over are happy and prosperous, as is the State of Utah generally.

He represents the soil as less fertile th an some of the United States, but he says it yields in abundance, and hemmed in as the Mormon People are by the hills, they live in peace and Prosperity, and no one can molest them from without, of the truth of the Prophets revelation we adduce the following: (A Revelation and Prophecy by the Prophet, Seer, and Revelator Joseph Smith, given Dec. 25, 1832.)

This pamphlet entitled the Pearl of Great Price, published 1851 by Joseph Smith, first Prophet, Seer, and Revelator of the Church of Jesus Christ of Latter Day Saints, and is said to be verified by the war now raging in America. Utah, Mr. Fotheringham states stands by the Union and will be prepared to pay its quota towards carrying on the war.

Utah situated 1032 miles from the frontier boundry, will be taxed willingly for the war and will stand by the Constitution to the last". (Copied from Cape Argus, Jan. 7, 1862. Published by W. R. Murry)

Henry A. Dixon reports in his diary under the date of March 28, 1861: "Received letters from Pres. Fotheringham, Port Elizabeth. The war still raging in America. Substance of letters: William Fotheringham's - - was busy with emmigration. Bro. Slaughter has heard from his son, all peaceful in Zion. On the 14th inst., the English Barque Rowena sailed down Algoa Bay for New York having on board 15 of the Saints under charge of Bro. Grant D. Mitchell, wife and family; Wm. Rose, his mother and brother; Mary Anne Taylor, her Sr. Caroline and father; Z. A. Grant & family, have had a great deal of trouble with this family through the father's acts. Shorts, Swifts and others preparing to leave in the Henry Ellis, in charge of Bro. Stock on the 28th."

"April 25, 1863. Mail arrived - - -Brother Lloyd writes (from G.S.L. City) we are a happy people. Also letters from Brother Fotheringham and Talbot. 32 souls left on board the Henry Ellis, including Elders Stock & Zyderlaan. The latter's health being bad. Amongst that number were Sr. Swift & family; Sr. Short & family; Sr. Green & family; Sr. Fotheringham, son & daughter; William A. Francom & etc.. Jas. Green was married to Sr. Legg before leaving, by Prest. Fotheringham."

Elders Fotheringham, Dixon and Talbot remained in the Cape Colony until the spring of 1864. During this two and one-half years they had labored, they had considerable success, especially with the German and Dutch residents; but the field was a difficult one and little progress could be made. On April 5, 1864, W. Fotheringham with a Company of nine members sailed for New York on the ship "Echo", and Henry A. Dixon and John Talbot left for New York on the ship "Susan Pardue" on April 10, 1864 with a Company of eighteen members.

Elder Minor G. Atwood, a Zion Elder who had been laboring for some time in the Mission, succeeded Elder Fotheringham in the Presidency of the Mission. He continued to labor for about a year and on April 12, 1865 he left Port Elizabeth with a Company of 47 members of the Church in the Brig "Mexicano" bound for New York; this leaving the Mission in charge of local Saints.

Elder Edward Slaughter of Port Elizabeth, writing under date of July 8, 1866 wrote: "Our Colony is in a miserable condition - - the work of the Lord is at a standstill here. Many are, however, satisfied of the truth of "Mormonism", but are unwilling to surrender the opinions and praise of men for the favor and praise of God."

It was nearly forty years before the South African Mission was re-opened. On July 25, 1903, Elders Warren H. Lyons, William R. Smith, Thomas L. Griffiths and George A. Simpkins arrived in Cape Town to re-open a Latter Day Saint Mission in that part of the world. In spite of the long lapse of years they found a few scattered members. This showed that the seed sown by the former missionaries still bore fruit, and that at no time since the Mission was opened in 1853 had the Cape of Good Hope and the surrounding district been without at least a few members of the Church.

Where formerly the Missionaries advocated and encouraged the Members of the Church to immigrate to Zion, the Church Leaders now advised the Members to stay at home and to build up a strong and healthy and useful Church membership in their native Country.

HENRY A. DIXON'S CONVERSION TO THE GOSPEL
Of Jesus Christ Of Latter Day Saints

When about fifteen years of age I went as a volunteer under Sir Geo. Cathcar of (Balackla) (noteriety). He having fallen in that memorable battle whilst leading the charge was then Governor of the Cape. We followed the enemy into Kerlies Country, beyond the confines of British Territory. - - -Ten thousand head of cattle were captured. My share of the prize money amounting to several pounds. I deposited it in a savings bank, which came in very opportune in defraying expenses of my immigration to England - - - - - -After my return from this expedition, my parents removed to Uitenhage, 100 miles distant near Algoa Bay, or Port Elizabeth. I accompanied them. Whilst here I first heard the sound of the Everlasting Gospel as taught in these latter days. Elder Leonard I. Smith of Salt Lake City being the first person to instruct me in these principles. I was about nineteen years of age, a staunch Episcopalian. My ancestors for several generations being of this faith. I well remember the first meeting I attended, a few persons assembled in a private house, accompanied by a companion of mine, the son of a Clergyman of the Episcopal Church. Elder Smith was preaching. The first feeling manifest was one of sympathy for the Elder, so far from home, family and friends; in a distant land; his lot cast amongst strangers with an unpopular doctrine, shouted after False Prophet, Seven Wives & etc.; no salary; traveling without purse or script. Myself and companion felt like assisting him. After listening to his discourse on the first principles, I felt that it was the Truth and formed a resolve to embrace it when of age and gather with the Saints. I quit going to Church and attended regularly the meetings of the Saints. Was subject to taunts and jeers of my companions; was called names and etc. Icontinued in this condition for about two years, assailed by ministers and members of nearly every sect; the Episcopalians, Baptists, Swendenborgians, New Israilites, Saints of Latter Days or Plymouth Brethren & etc.

The Lord blessed me abundantly, so that I could readily confound them. Tracts published against us were sent to me by Ministers and others. I received letters from a distance of those interested in my welfare, warning me of this "Delusion" as they termed it, but all to no purpose. I read the Voice of Warning, compared its teachings with the Bible. Prayed earnestly, for a knowledge, obtained it. On the day I became twenty-one, I was baptized by Priest John Ellitson on the 14th March 1855, no Elder being present. The same evening in company with some others. I felt as Solomon has said, "Hope deferred maketh the heart sick,

but when the desire cometh it is a tree of life". I felt a new man; realized my sins were forgiven. The Saints met in the next house, expecting me to be turned out. I repaired home with my wet bundle, my parents realizing what was done. My Father informed me in as much as I had gone in direct opposition to their wishes I must try the world. The youngest of the family, never having been away from home for any length of time; their hopes - - - - -

(The remainder was never found.)

He walked slowly but firmly up the steps that lead to the pulpit. His manner was sure . . . cautious . . . and with determination. As he approached the rostrum in the center of the Chapel, you could almost feel the humility and sincerity that radiated from his person. The slight smile on his face, the brightness of his eyes and the glow of his countenance made you feel good inside.

Everyone loved and respected Brother Dixon . . . He had served his community well and had been a friend to all. Yes, he had served his God with all the power he could gather. He was now approaching the eve of his mortal existence, but he still had the vigor of youth in his voice, wisdom of the ages in his thoughts, and the determination of the matured in his actions. He could hold his own in the paths of jests and wisdom. He could compete with the young and old in contests of thought and deed. He was the ideal of the community.

"Dear Brothers and Sisters", he began with the pause for thought, but with a full and energetic manner. "I stand before you this night an old man, one that has seen mortal life at its fullest with its instances of sadness - - - but I stand before you a happy and a content man. To those who know not God, to those who understand not the ways of righteousness - -I am nearing the end of existence. But those who know of the Creator and fully comprehend his purposes, know that I am just about to enter into the glories of eternity, regardless of degree or sphere.

A short pause . . . time to collect his thoughts and to classify them, and then he continues. "I wasn't born in this valley nor among these hills. At one time they were strangers to me . . . though there eminates from them a feeling of security and friendship. No . . . My home wasn't here . . . it was in a far distant land. A land of beauty and sunshine. My family were settlers there and had established themselves quite securely."

Again there was a pause. One that showed that he was carried back to the days of his youth, when his family resided in a small valley just outside the "dorp", as he would call it, Uitenhage, Colony of the Cape of Good Hope, South Africa. The reflections caused a smile to come over his face and happy tones ringed in his voice as he continued.

My father was a stern man, just as most of the patriarchs of that day were. We, my brothers and sisters, and I were bound by his word. My Mother, who interceded when father attempted to inflict punishment, was devoted to her family. There was a bond of love existing, especially between my mother, my older sister, and I, that gave us peace."

A short pause for breath and then . . . "However this family

unity changed . . . changed when by chance I was walking down a street of Port Elizabeth, where I was for a short holiday, and I heard a noise of a gathering crowd. Some were hissing and some were booing and some yelling for quiet. But above all I could detect the voice of a young man expounding the principles of a religion, which after I had listened, filled my soul with entrancing joy. I stayed and learned more of this doctrine . . . this doctrine of Mormonism."

"Upon returning home I told my parents of what I had heard, but to my sadness they took it lightly, in fact they returned my enthusiasm with ridicule. Even my mother and sister were unaffected. I continued to study and I learned that this was a doctrine of truth which had been revealed from heaven. I knew that I had found the way of salvation."

Brother Dixon stopped. In his eyes there were tears and a slight quiver in his voice. "I . . . desired to join this group . . . but was met with refusal from my parents, and though I begged and pleaded the rebukes became stronger . . . until the hatred which my father had for my newly found philosophy bursted forth in fits of rage. Never-the-less, I remained faithful and when I reached the age of twenty-one, I announced to my family that I had been baptized into the Kingdom of God. I shall never forget the look on my father's face. The blood rushed to his head as if to strike, and then gathering his emotions, calmed down." "This day you have chosen between your family and the filthy Mormon lot. You will leave this this house for it is no longer your home. The barrier that now exists between you and those among whom you were reared cannot continue. Therefore take it with you at your earliest convenience." He left the room, Mother weeping followed after, screaming for him not to be so harsh."

"So I left Uitenhage, left the people of South Africa, left a land that I loved. Yes, the ties were strong, but with the decision my father had rendered, I felt that I could no longer by happy there but had to be severed in my search for something greater and far more enduring."

"I journeyed across the wide expanse of water that separated me from those I loved and the Zion of the Latter Day. With a few that chose to come with me, I arrived in Liverpool and there joined a large Company of Saints that were migrating. We arrived in Boston, via railway cars to Iowa City. On the way I viewed the remains of "Nauvoo the Beautiful" where the destruction and persecution was still evident. It was then that I began to realize that my sacrifice was not so great. For they had been

forsaken by their loved ones, driven from their homes in the middle of winter and heaped with persecution that will forever leave a black spot on my newly acquired country."

" I journeyed across the 1500 miles to Salt Lake City by ox wagon, following the path of the exodus of modern Israel escaping from bondage. All along the way were the graves of men, women and children that had died in the great trek for freedom of worship. I saw the remains of the resting places of those that were trapped in the Willie Handcart Company. I paused beside the big rock that protected them to a certain degree from the gales of winter, snow, rain and hail. I was where their testimonies were sealed in blood; testimonies of the thing that was most dear to them."

" I stopped long enough to assemble with the masses outside of the Valley, that were ready to protect this hard earned liberty, even if it meant death, from the armies of the United States that were on their way to exterminate their faith . . . "For which martyrs had perished." By now the testimony of the Divine was firmly implanted in my bosom, a testimony for which I would gladly die."

" My stay in the fortress in the mountains was glorious. To mingle with those of common belief and to be at peace with the world was a moment I had dreamed of during the year that it took to reach Salt Lake City after leaving the Colony of the Cape of Good Hope."

" My stay here was not long. For I was soon sent to the Southern part of the State on a mission to help establish one of the many communities that the Saints were settling in. And then, I was called by President Brigham Young to return to the land of my birth, to my forsaken country to preach the message that had brought joy and happiness that I had never known before."

" Yes, I returned to South Africa to preach the Gospel of Jesus Christ and once again to see my family that had dis-owned me. My mother received me with open arms and my father was more friendly, a friendliness that faded from light interest in my message to the revival of the hatred that once he had had. He gave me to understand that I was to leave . . . saying that if it had not been for my mother I would have never stepped across the threshold again. So bearing my testimony to the divinity of the work with all the power that I had in me, in the name of Jesus Christ and in the name of the God of Israel . . . I took my leave and departed . . . never to see my family again . . . I felt that I had done my duty to them so I served my mission honorably and returned home, with the spirit of testimony burning within me.

Sorry for those that I had left behind me, yes, but with the knowledge of the eternities that could never be taken from my soul."

" For I know that this work has been divinely bestowed upon the soul of men." "FOR THE SPIRIT OF GOD LIKE A FIRE IS BURNING, THE LATTER DAY GLORY BEGINS TO COME FORTH. THE VISIONS AND BLESSINGS OF OLD ARE RETURNING AND THE ANGELS ARE COMING TO VISIT THE EARTH."

NOTE: - The person who wrote-up this article is unknown. It was obtained by Henry Aldous Dixon II of Ogden, Utah from Bro. Archibald F. Bennett; who obtained it from Henry S. Todd in June 1960; who obtained it at Uitenhage, South Africa in 1954 from his missionary companion who cannot be identified.

Clarence Dixon Taylor 1966

HENRY A. DIXON BIRTHPLACE

St. George's Church Grahamstown

HENRY ALDOUS DIXON

1835 - 1884

Henry Aldous Dixon was born on the 14th day of March 1835 at Grahamstown, Cape of Good Hope, South Africa. He was the son of John Henry Dixon, who was born May 28, 1786 at West Ham, Essex County, near London, England. His mother was Judith Boardman Dixon, who was born December 16, 1796 at Newberry, Lancaster, England. Both of these parents were among the early Settlers of the Albany District in South Africa. They having emigrated in 1820 from England.

Henry A. had one full sister, Anne Judith Dixon Hartman, who was eight years his elder and very fond of her younger brother, even after he had accepted the very unpopular religion of the Mormons and migrated to America. Mormonism and 14,000 miles was insufficient to destroy this affection of brother and sister. She would have joined the new Church in later years had it not been for her husband's objection.

There were also four half sisters and one half brother, all older than he and pretty well matured by the time he reached school age.

In his infancy and younger days, much of his care was entrusted to native servants. One of the boy servants who had been in the Dixon home for a long time, and who Henry A. had become very much attached; finally left his employment in the Dixon household and went back to his native way of life. Instead of making a wooden or grass kraal (hut) to live in, he set up housekeeping in a cave, not far from the Dixon home. Henry A. thought so much of this native servant that he saved his pennies and bought bread and cakes and took them out to the old servant in the cave. Through the conact with this old servant and many of the other natives in the neighborhood, he was able to get a first hand knowledge of their living conditions, their way of life, habits, dress and customs.

He was a true lover of nature, spending much of his time on the open veldt watching the trees, admiring the flowers and foliage, and studying the habits of the many and varied birds and animals.

There was one little bird which was of particular interest to him. It was called the "honey bird". When the natives would see this little bird flying about them, twittering and using other means to attract their attention, they would obtain a bucket or container, together with some kind of weapon, and then follow the little bird. Sometimes the bird would lead them to an old hollow tree full of honey, where they would fill their containers. Other

times they would lead to a dangerous snake or animal, which the birds were frightened of and wanted the natives to kill. Whenever the natives found honey, they always left the tree trunk so the little birds could get into the honey, or they hung up a cake of the honey in the nearby tree or bush for the bird to feast on. That is why they were called "honey birds."

At the age of fourteen years he entered an Agency Office as a collector and copying clerk. He became an excellent penman, and not only with his right hand, but equally as proficient with his left hand. In his diary the only way one could tell which hand he was writing with was by the slant of his words. When one hand became tired of writing, he could shift his pen to the other hand and continue his writing.

One of his chief delights in his later years, was the drawing of all kinds of pictures of animals, birds, natives, trees, houses and most everything, on the nail of his thumb. The children from all over the neighborhood would sit by the hours and watch him draw these thumbnail sketches and listen to his fascinating stories of Africa. Two of these stories, as told to his daughters Maria and Sarah, when they were little girls went as follows:

The natives frequently captured boa constrictors in the following way - A small goat would be tethered to a tree in the jungle where the big snakes were know to be. As soon as the boa attacked and swallowed the goat he would go into a torpid stupor.

The natives would then approach him with a long pole and lay it alongside the snake, lashing his body to it. They could then hoist it to their shoulders and carry it to a cage for keeping until they could sell it to the whites.

The early Settlers had a hard time to keep their crops from being stolen by the thousands of monkeys which inhabited the trees around the clearings.

They frequently captured them in the following manner: A squash would be hollowed out and filled with grain. A small opening would be made in the sides of the squash just large enough for a monkey to see through and which he could thrust his paws.

The monkey would reach into the squash and get a fist full of grain. Being a greedy creature he would not release the grain, even when approached by the Settlers, and could not withdraw his paw while clenched around the booty.

After Henry left the Agency, he served for some time in a retail and wholesale store. Afterwards he worked for a few years at blacksmithing and wagonmaking.

Incidents in the travels and observations of Henry A. Dixon as a young man in South Africa were recorded by him as follows:

"When about 15 years of age I went as a volunteer under Sir Geo. Cathcar of (Balackla) (notoriety). He having fallen in that memorable battle whilst leading the charge, was Governor of the Cape. We followed the enemy into Kerlies Country, beyond the confines of British Territoy. It was a motley group of about 7,000 men and English Regular Soldiers, volunteer Dutch Boers, friendly Kaffirs, Hottentots and Fingoes. In my travels we came across several Bushman caves with rude paintings and drawings of antelope and etc. Accompanying this expedition was a rough crowd of sailor lads mounted, who presented a spectacle, being rightly named "awkward squad". I was subjected to many temptations to drink, swear and etc. In consequence of my aversion to such practices I was at times forced to sleep out of the tent. Ten thousand head of cattle was captured. My share of the prize money amounted to several pounds sterling. I deposited it in a Savings Bank, which came in very opportune in defraying expenses of my emmigration to England.

Features of the country are rugged, flat and bushy. Has several rivers, none navagable to any great extent, being obstructed by sand bars at the mouth. Chief products - -wool, hides, skins and wine. The principal sea ports - -Table and Algoa Bays. Iron bound coast. In the interior great quantities of game, elephant, lions and etc. It has many birds of beautiful plumage but poor songsters. It abounds with flowers of every hue. Climate - temperate in most parts, others very hot. Heavy winds and storms prevalent, considerable damage done to shipping at times. Experiences severe droughts in the interior. Farmers sustain great losses in sheep. Sometimes one man will loose several thousand. Rivers dry up in the summer.

The native Kaffirs are a noble, black race. The men, generally, are tall and well formed, almost in a state of nudity, a bunch of tails of skins of animals hiding their nakedness. Some have not even this appendage. The average height of the women are about the same as Europeans. Their color is dark brown, nearly black, thick lips, beautiful white teeth, wooly hair, noses rather flat. The married men's head, in many instances, is shaved. On the top alone remains a little hair, covered with a polish bark resembling patent leather on the top of the head formed into a circle of crown. The women when married have the head shorn, on the top alone remains a bunch of hair the size of the palm of the hand, dyed red with paint or clay. At times the Zulu's hair is formed into various shapes with grease resembling half moons.

The natives wear skins around the loins reaching to nearly the knee. The young women (unmarried) wear their hair and strings of beads of various colours around their necks. They have a piece of cloth or skin around the loins about a foot broad, tho when at home amongst their relatives at their kraal they dispense with all coverings. At times when at work on plantations, they have only a slight covering of beads a few inches in breadth. When a Kaffir enters a town he is compelled to wear a covering.

Not-withstanding the exposure of their persons, they are a virtuous people. I believe death to be the penalty for adultery.

The natives are polygamists and have to purchase their wives, sometimes giving as many as 20 head of cattle for each wife, to the girls father. When a man has two or three wives he is independent and never has to work, only for his pleasure. He can then spend his time eating, sleeping, hunting and etc. The women cultivate the land, build the huts in the form of a beehive, covered with straw; they plant the mealies or Indian corn, fetch the wood, and in general support the husband. The boys herd the cattle.

The men generally amuse themselves sitting in the hut conversing and smoking. They get a horn, bore a hole near the wide end, insert a reed in this attached pipe bowl of wood. The pipe is filled with daga or tobacco, the horn with water. A live coal is placed on the daga or wild hemp. The Kaffir takes a draw of smoke from the mouth of the horn, retains it in his mouth and hands the pipe to another. He then takes small sticks or reeds and runs the spittle in bubbles onto the floor then spreads them with his fingers, to represent a wall, a man, or an ox, or kraal, or cattle, or war parties and etc. A very ingenious though beastly game.

In snuffing, in which they often indulge, they take a dry aloe leaf, burn it then takes the ashes and coal and mix with thin dry leaves of tobacco, rub them on a stone until pulverized, then place it in a little calibash or gourd, ornamented with bead or burnt places. They then take small bone spoons about one-half inch wide, and take a sniff, do not speak but hand it to the next. After a few minutes silence the tears begin to flow, he wipes them off with his finger, gives a grunt of satisfaction and then talks. They frequently dance and drink Jualaa, Indian corn fermented, which makes them intoxicated when drunk to excess. It resembles milk in color and sour beer in taste. They also drink a great quantity of thick milk which mixed with their bread is not to be despised. The bread is made by boiling and beating or pounding corn till as thin as pancake. When they have a dance, which is often naked, one takes the lead in singing, the rest will

keep time. Their singing often consists of praising his kraal, his girl, his chief and etc. The rest follow, all standing in a row, they jump a few feet from the ground altogether and quite stiff, not a bend in their bodies. At other times they will sit and distort their bodies by throwing the head in different positions, one taking the lead in singing, the rest following; one making a noise like a man sawing wood, the others grunting and singing. They appear wild and have the appearance of devils more than that of human beings. Their noise is almost deafening.

The Kaffirs number 156,000. In the Natal Colony they are called Zulus. Outside, a still greater number of Macateese, Basutus and etc. In the Cape Colony we have the Hottentots, a drunken, degraded, dissipated people. The are a tawnyor yellow color having high cheek bones, very flat noses, thick lips, more of the ape species. They are generally small, especially the women. They are a very immoral people, given to drink. They are mostly in service to the whites, although some are well-to-do and respectable. Oftimes they are squatters on Dutch farms and very brutal.

The Malays number about 10,000 in Cape Town. A more civilized people, very dressy with filthy habits- are Mohammedans. Several are very wealthy.

Fingoes and Kaffirs in Cape Colony are similiar in many respect to the Zulu. Kaffir as above described.

The native weapons of defense are a knob kerry or club about two feet long, the head about two inches in diameter. Assegai spears are about a foot long attached to a very thin handle which is thrown with great dexterity.

Most of the Dutch inhabitants are termed Boers or farmers. The majority being such, they lack energy, many are dilatory, having been used to slave labor which was abolished in 1835. In consequence of which they have a great dislike for the English. The chief aim of many would be to have a nicely painted wagon, twelve head and sometimes sixteen oxen in a span to match, a good horse and gun and to have coffee available at all hours of the day and night.

I will here relate an incident that transpired. A man named Harry Noble having wandered in the woods, could not find his way out. Whilst in this situation, thinking to attract attention he called out, "lost", "Lost". An old owl neaby answered, "whoooo". Thinking it a reply he shouted, "Harry Noble". "Whooo", again echoed back from the owl. "Harry Noble", shouted poor Harry.

I will relate a few incidents relative to this campaign into Kerlies Country:

Whenever the military came to a large Kraal or wherever there were a number of huts, those acquainted with the customs of the Kaffirs in cacheing their corn and millett, would walk through the kraal sticking the ramrods of their guns into the manure until they struck a rock. Upon removing the rock they would find a a large hole, narrow at the top, about two feet hollowed out to several feet at the bottom. This would be filled with corn.

I once saw a group of Kaffirs, quarelling about an ox. Whilst the two head men were disputing about it, some of the small fry shot it. Immediately a guard surrounded it whilst it was being skinned and etc. So impatient were some of them that before they had fully completed their butchering, one severed the hind quarters, another shouldered it followed by half dozen men as guard, armed with assegais . As soon as the gaul can be got, it is cut out, the one obtaining it has frequently to run, swallowing it as he is followed by quite a number, all anxious to procure it, as they consider it makes them strong and brave, especially if it is a lion or leopard's gaul. On one occasion we had scarcely camped when two young men quarrelled. There was a dual being fought, everything being arranged, pistols loaded by seconds, all being ready, they fired. Each was besmeared with blood, as were considerably scared thinking he had shot his fellow. After a few moments, excitement had subsided; it was discovered that neither was hurt, as the pistols had been charged with clotted blood.

During the war many anecdotes were related. Two of the principal merchants of Grahamstown, who belonged to a Yeomany Corps of Volunteers, whose appearance for show, fancy trappings and equipages outvied all others; took a short tour out of town. Came to the verge of the bush or jungle one evening, saw something sparkling brightly. They put spurs to their horses. The one declared he heard a whistle, the other declared there a great many of the enemy, for he had seen their eyes. It proved to be nothing less than fire flys or lightening bugs.

A hottentot on guard one night, heard something and challenged it. No response. When he had called several times in English, Dutch and Kaffir, he fired. He heard a peculiar grunt. Next morning he discovered he had killed an old sow.

Henry A. Dixon grew up in a religious environment. He was taught and strictly adhered to the practices and beliefs of the Church of England. His Mother, Judith Boardman was the daughter of the Rev. William Boardman, the first Colonial Minister of the Church of England, and also headmaster of the Grammar School at Bathurst. It was this source that he received the background

for his undying testimony of the Gospel and his abundance of faith which characterized his entire life. He was nineteen years of age when he heard the first Mormon Missionaries preaching. These first Mormon Missionaries to South Africa were: Leonard I. Smith, Jesse Haven and William Walker. He listened to their message and was convinced of its truthfullness and divinity, but was denied the privilege of joining because of the minority of his age. His father forbade him accepting the Mormon religion on penalty of being cut off without a shilling of inheritance. Being a man of honor, Henry promised his father he would not be baptized before he was twenty-one years of age.

The day he became twenty-one years of age (March 14, 1856) he was baptized a member of the Church of Jesus Christ of Latter Day Saints by John Elliston, a local member who held the office of a priest, at Uitenhage, C. P. Three days later he left his home, upon the request of his father, and sought employment which would provide him with the necessary funds to migrate to Utah. In consequence of his affiliation with the true Church of Christ, he had to give up his comfortable and happy home, leaving his sorrowing and heartbroken mother and sister, and his determined and stubborn father. He was confirmed a member of the Church and ordained a teacher by E. W. Kershaw of Uitenhage in 1856. In this same year he was ordained an Elder in Port Elizabeth.

On November 1, 1856 he set sail for London, England in the brig "Unity" owned by two Latter Day Saints, who afterwards emigrated to Utah. They arrived in London on January 12, 1857. From Liverpool, England in company with 816 others, Henry took passage on the ship "George Washington". After twenty-three days passage on the Atlantic Ocean, they landed at Boston, Massachusettes in March 1857.

Being short of money to continue his journey westward, he accepted the offer of an elderly couple by the name of Walker, to drive and take care of their ox team and wagon. In return they were to provide the equipment and necessities for the whole trip. This offer made it possible for him to immediately leave for Zion, rather than having to stay in the East and work until sufficient money had been accumulated to finance the trip West.

He became a member of Captain Martin's Company. In this same Company was a Widow DeGrey and her four daughters, emigrants from Dudley, England. During the trip he occasionally saw a pretty little girl of twelve years of age running along the side of the DeGrey wagon. Although his attention was attracted to her, little did he realize then she would be his future wife.

After traveling 1300 miles by ox team, on September 12, 1857, the little band of Pioneers arrived at Great Salt Lake City.

Just three days after his arrival in the Great Salt Lake Valley, September 15, 1857, Pres. Brigham Young issued a proclamation regarding the Johnston Army invasion. Immediately following the publication of this proclamation, the Territorial Militia were ordered to report to Echo Canyon and maintain it by force of arms if necessary. On September 27, 1857, Henry A. Dixon started on this expedition to Echo Canyon to repel the U. S. Army. Some ten weeks later, after the snow had piled so high that the movements of troops through the canyon passes was impossible, he returned to the comforts and hospitality of Great Salt Lake City.

It was the purpose of these militia men to construct such fortifications and breastworks as they might be able to make at the "narrows" in Echo Canyon, and also on the heights along the whole length of the mountain gorge. If the U.S. Army had moved through that Canyon, they would have received a shower of rocks, boulders and bullets, the like they had never before experienced.

After his return from the Echo Canyon Expedition in December, although previously baptized and confirmed in South Africa, he was re-baptized and re-confirmed by Elder Leonard I. Smith on December 12, 1857.

This same month (December 1857) he was appointed to go on a mission to the Rio Virgin and Santa Clara Settlements. The Settlement of Washington was founded with the sole purpose of raising cotton. Here it was that the first cotton in Utah was raised. As a whole, the experiment was not very successful. Bad seed brought from Texas that was several years old, unskilled irrigation, and general dissatisfaction with the country were the biggest reasons for the cotton failure.

The year 1860 found Henry A. Dixon back again in Salt Lake City working with a pick and shovel out in the Sugarhouse area. Brigham Young in passing one day noticed him at work, and stopped to chat with him. At the conclusion of their visit, Pres. Young told him to lay down his pick and shovel and come down to his office. It was here that Brigham Young asked him to go on a mission to England and his native land, Africa.

On August 6, 1861, after having served about a year at Southampton and the Reading Conference in the British Mission, Henry received a letter of appointment to the South African Mission.

September 7, 1861, President William Fotheringham, John Talbot, Martin Zyderlaan and Henry A. Dixon boarded the sailing vessel "Barque Sydney", a vessel of 340 tons bound for Capetown, South Africa. Most of the way, sailing was pleasant. In going

a cross the equator, the weather became very warm and uncomfortable. Near the end of their destination they encountered heavy and rough seas. On the 10th of December, after having sailed for twenty-four hours, they came out on the leward side of where they had been the previous day, no progress having been made. In three days they had only made fifteen miles.

Arriving in sight of land and within a dozen miles of their destination, a heavy gale suddenly came up and blew them out forty miles from where they were the previous day. The sailors became so fatigued and tired in their battle with the elements that the four missionaries aided them by bailing water and other odd jobs. Provisions and water ran low. This made it necessary to go on short rations; mainly, one bisquit per meal and two quarts of water each day per person.

While the ship was rolling and tossing; much of the time on its side, one of the Elders, who was very ill, was told to get up for the vessel was sure to be swamped in the heavy storm. This news did not seem to bother him, for he just turned over and said that he had been set apart to go to Africa to preach the Gospel. A little storm was not going to interfere with his carrying out his mission. Through the perspiration of the sailors and the constant prayers of the Elders, the little vessel finally succeeded in making the harbor of Table Bay on December 15, 1861.

In the January 7th, 1862 issue of the Cape Argus, appeared the following account of the arrival of the four Mormon Elders:

Arrival of Mormon Preachers for the Cape

"Four preachers have just arrived in this Colony from Utah, with a view of promulgating Mormon doctrines, and winning converts to the Mormon Faith. Two of the preachers are natives of Grahams Town, who have been dwellers in Utah, and who have returned to convert the colonial born. Their names are: John Talbot and Henry Dixon. A Hollander named Martin Zyderlaan, also from the Lake, is to preach in Dutch, and convert the Dutch population. Wm. Fotheringham, a scotchman born, but now like the other three, a Mormon preacher and a citizen of the United States, and direct from Utah, is we understand the leader. He assures us that the stories promulgated here, said to be by persons who have been disappointed after going over, are utterly untrue. He says all who have gone over are happy and prosperous, as is the State of Utah generally.

He represents the soil as less fertile than some of the United States, but he says it yields in abundance, and hemmed in as the Mormon People are by the hills, they live in peace and prosperity, and no one can molest them from without, of the truth of the Pro-

phets revelation we adduce the following. (A revelation and prophecy by the Prophet, Seer, and Revelator Joseph Smith, given Dec. 25, 1832.)

This pamphlet published in 1851, entitled the Pearl of Great Price, by Joseph Smith, First Prophet, Seer and Revelator of the Church of Jesus Christ of L. D. Saints and is said to be verified by the war now raging in America. Utah, Mr. Fotheringham states, stands by the Union and will be prepared to pay its quota towards carrying on the war.

Utah situated 1032 miles from the frontier boundry, will be taxed willingly for the war and will stand by the Constitution to the last." (Copies from the Cape Argus, Jan. 7, 1862. Published by W. R. Murry. Copies by nearly all the papers in the Colony.)

Elder Henry A. Dixon stayed at Capetown, Mowbray and vincinity until January 12, 1862. His parents having sent him passage money he sailed for Port Elizabeth, arriving there on January 16th. One of the members of the Church, Bro. Glensay, loaned him the use of his horse to ride up to Uitenhage where his Father and Mother were pleased to see him and he was most pleased to see them.

The greatest part of his mission was spent in and around his place of birth, Grahamstown; also at Uitenhage, King Williams Town, Port Elizabeth, Beaufort, Adelaide, East London, Queenstown, Burghers Dorp, and most all the Eastern Province, including in and around Durban, Natal Province.

He traveled without "purse or script", something his father could never understand. Even though his father did not agree with his affiliations and activities in the new Church, he occasionally furnished him with clothes and a little money to buy the necessities of life.

For days at a time, his diet consisted of syrup, made by adding boiling water to sugar; and then pouring this over bread.

On his return to the place of his birth, Grahams Town, he was shunned by many of his former school mates and some of his relatives and friends. This indeed made him very sad and blue; for to him the Gospel of Jesus Christ of Latter Day Saints was the greatest thing in all the world, even greater than life itself.

Most of his relatives and friends were glad to welcome him back home and treated himwell, by offering him entertainment and listening to his message. It was the members of the Church who consistently provided the missionaries with food, clothing and a place to sleep. Some missionaries received such gifts as money, saddles, horses and many other items from the Members.

It seems that Henry A. Dixon had a definite mission to perform

Tithing Office
Salt Lake City

Provo Woolen Mills

in this life. Many times his life was spared in order that he could accomplish this work.

At Port Elizabeth on Friday, January 9, 1863, the following incident was recorded in Henry A. Dixon's Diary:

"This morning myself and Brother Atwood took Brothers Talbot and Stickle horses to bathe. I rode Brother Stickle's horse, a very large one, out into the breakers. A very heavy breaker covered us. The horse came nearly falling over. I let go the reins and swam. I did not apprehend any great danger. After struggling a few minutes I found I did not make much headway. Several breakers came in quick succession over me. I felt my strength failing me. I prayed the Lord to preserve me. I tried to find ground but did not succeed, two or three times. I began to drown, a great quantity of water having entered my body. I felt resigned that it was the Lord's will that I should die. I called to Brother Atwood, held up my hand to draw his attention, as there was such a current. He made an attempt, rode in but was quickly washed off his horse. Had to return. It was root hog or die. He thought I was gone. He knelt down and prayed. I struggled found ground. Brother Adwood took me by the hand. A breaker knocked us down. He led me out. Death depicted in my countenance. I felt so weak I could not move my limbs for him to dress me. He administered to me twice. Brought up a considerable amount of water and bile. He laid me down and went and got a cart and brought me to Brother Slaughter's. Was very weak and had a severe headache attented with a fever. Was adminstered to by Pres. Fotheringham and Brother Atwood Got some better."

Many times during his mission, he was threatened with being mobbed. On one occasion while preaching on the street, a mob gathered to disturb him. One man, owner of the Hotel, threw a monkey on his head, but it did not even scratch him. The crowd began to shove and push, throwing loose objects at him and even batting him over the head with sticks. . Finally one gentlemen, realizing the situation, took him by the hand and led him into his garden. The mob took after them, but were stopped at the gate of the garden by another gentleman.

Judge Noon has related many stories and incidents that happened to the early missionaries, when he was living at Ispingo, near Durban, Natal.

On one occasion, Henry A. was holding a street meeting. The crowd started to ask questions. They not receiving their answer in the great confusion which followed, became angry. Soon they were calling Henry all sorts of vile names, and it soon developed into an unmaneageable mob. Judge Noon and his brother, realizing

the dangerous situation Henry A. was in, then rode through the crowd on their horses and picked him up bodily and carried him away to their plantation.

In the latter part of 1864, after having endured many hardships, Henry A. Dixon completed his mission in South Africa and after bidding his Mother and Father and many friends goodbye, he returned to his adopted country and Church Headquarters, Salt Lake City, Utah.

After his return to Salt Lake City, from his African Mission, Henry A. used to make friendly visits to the home of Widow DeGrey and her family, who were then living in the Eleventh Ward. The older girls had all married and moved from their mother's home, leaving Sarah and her mother along in the little, humble log home. Sarah, now a girl of twenty, attracted his attention and they were married January 21, 1865.

In the Spring of 1865 he was called to go to Sanpete County during the Indian troubles with Black Hawk. He was in Captain Charles Crow's Company (Major Andrew Burt's Command) Utah Militia Infantry, Black Hawk War.

Henry A. Being a man of ability and industry, secured a good position as Tithing Clerk in the Tithing Office at Salt Lake City. The young married couple then built a neat little log house, on the same lot, near the house of Mother DeGrey. Here mother and daughter could enjoy the close companionship of each other, yet maintain their own home. The Dixon home was a happy one and on November 14, 1865 their first child, Henry Alfred Dixon was born. This happiness was soon marred on July 1, 1867 when Alfred died and was buried in Salt Lake City. Just sixteen days later, happiness again entered the home with the birth of John DeGrey Dixon on July 16, 1867.

As Tithing Clerk, it was Henry's responsibility to find accomodations and work for all the newly arrived emmigrants. In the Gillispie Company, which arrived in Salt Lake City on September of 1868, a smiling black eyed girl named Mary Smith arrived and desired work, to sustain herself as well as the good people who had brought her from England. Henry was very much attracted by her fine appearance and her womanly ways, even though she was only seventeen. For months he kept watch of her, and finally succeeded in claiming her as his second wife. They were married April 13, 1869.

For seven years he worked in the Tithing Offices and proved himself as an honest, upright, ambitious and conscientious man. In 1870, the Woolen Mills at Provo was established, and Pres. Brigham Young selected Henry A. Dixon to go to Provo as Bookkeeper, where he remained for the next nine years.

Provo Woolen Mills - Second West

Provo Woolen Mills - First North

Provo Woolen Mills - Second North

On June 1, 1869, a company known as the TIMPANOGOS MANUFACTURING COMPANY was formed to build and operate a woolen mills. The mill site was bought from Hon. John Taylor, and ground for the first building was broken on the 28th of May 1870. The erection of the building was under the management of Pres. A. O. Smoot. Bishop Andrew H. Scott assisted Pres. Smoot in the construction. The buildings were erected at a cost of $155,000.00. Workmen were recruited from all over the territory and most of them received stock in the Company for their labors. Most of the materials furnished were paid for by stock in the Company.

President Brigham Young advanced $70,000.00 in cash to purchase the machinery in the East. Mr. F.X. Loughery of Philadelphia was engaged to install the machinery and get the mill in operation.

In 1872 the Timpanogos Manufacturing Company was incorporated with a capital stock of $1,000,000.00 in 10,000 shares of one hundred dollars per share.

Officers and Directors were:

President	Brigham Young
Vice-president	A. O. Smoot
Vice-president	Myron Tanner
Secretary	Henry A. Dixon
Treasurer	L. John Nuttall
Directors	William Bringhurst
	Orvil Simmons
	Joseph S. Tanner
	Andrew H. Scott

In October 1872 the cards and mules were started and yarn was spun and marketed. It was not until June 1873 that cloth was manufactured.

Myron Tanner was the first superintendent of this Provo Co-operative Woolen Mills, as it was then known. In 1874, James Dunn became superintendent and under his supervision it became a first class operation and achieved reasonable success. Reed Smoot was appointed superintendent with the resignation of James Dunn.

The rock building was built in the northwest corner of block 87, Plat A, Provo City Survey. The main building was 145 x 65 feet, a four story rock structure with a half mansaard roof covered with tin roofing and a thirty foot tower.

The upper floor was used for sorting of the wool and preparing it for the cards. On the floor below were eight sets of cards and one hand mule of 240 spindles, two reels and two spoolers. On the next floor below was the spinning room containing four self acting mules with 720 spindles each.

The ground floor of this main rock building contained nineteen broad looms and thirty-eight narrow looms, two wrappers and dressers, one shawl finger, one quilting frame, one bearnes and a machine for a double and twist stocking yarn of sixty-two spindles.

The finishing house was built of adobe just south of the rock building. It was a two and one half story building, 70 x 30 feet. On the first floor were three washers, three filter, two large screw presses, two gigs, one cloth measurer and one hand picker.

The factory was run by water power, the water coming down the Mill Race into two Leffel turbine wheels, one thirty-six inches and the other a forty-four inch wheel. The factory had a rotary pump.

Immediately south of the main rock building was a two and one-half story adobe building, 33 x 134 feet. The upper room was used for the receiving and sorting of the wool and the lower floor for the office and sales room, carpenter shop and drying room. Just east of this building was a one story, frame 30 x 60 foot building used for a dye house and scouring room.

The factory employed on an average of one-hundred twenty-four to One hundred fifty operatives. Many came from England and Scotland.

In 1871 Henry A. Dixon moved his two wives and their families from Salt Lake City to a newly constructed adobe house on the corner of Third West and Second North, just one block from his work at the factory.

During the time he was bookkeeper at the Woolen Mills he acted as Utah County Treasurer.

Although in poor health at the time, on October 9, 1879, he left his family of two wives with their five children each, in answer to his second call to a foreign mission. This time it was to Great Britain. It was a great sacrifice to be called upon to make, for not only himself, but his wives and children, who would now have to support themselves. This beautifully portrays the abundance of faith and courage our pioneer ancestors possessed.

He took passage on the Steamship "Arizona" of the Guion Lines. While on the way the ship encountered an ice-berg which damaged the ship and endangered the lives of the passengers. The ship finally reached the port of St. Johns, Newfoundland. It stayed there one week until the passengers transferred to the ship "Nevada". Notes from his journal record the following:

Aboard the S.S. "Arizona" Friday, November 7, 1879

"About 8:45 p.m. engines stopped and we felt a sudden shock, we were about having our evening prayers. Before we could do so we rushed on deck thinking we had struck a vessel, when lo and behold we had struck an immense ice-berg. We were going at the rate of 16 knots an hour.

First Utah County Courthouse

Second Utah County Courthouse
1873

The force was so great as to completely stove in our bulkhead or bow, leaving about 20 tons of ice on the forecastle bulkhead. It broke both anchors. One chain was tested to hold 12 tons. A shocking site to behold. A very large hole in her just above the water edge. Four thousand gallons of water in the bulkhead. Two or three sailors were buried in the ice in the forecastle. Some time before they could be got out. One hurt very badly.

It was a clear night, the icebergs looked similiar to a bluish white cloud looming up about 50 feet. An awful grand sight.

The boats were ordered to be loosed from the davids, ready if needed. Considerable excitement on board. A Presbyterian minister with satchel in hand was ready to look to No.1. Some women were terribly excited.

We were from 240 to 250 miles from St. John's, Newfoundland. Steaming eight or nine knots an hour, notwithstanding her situation.

The "Arizona" steamship of the Guion Line, is built in seven compartments. All luggage was removed aft to lighten her. I called the boys together during the excitement and prayed the Lord to enable us to avert the calamity that it might be no worse. We exercised our Priesthood, prayed for a calm and that we might live, also all onboard get to our destination, also the vessel.

We went below to our cabins, prayed frequently according to the order of the Priesthood, for a calm sea and no wind, as this is apparently our salvation temporarily.

During the night I went on deck and while along rebuked the winds and waves. We have a calm sea. Prayers answered. Also prayed for a vessel to come to our rescue if necessary and wisdom to be given the Captain. Prince of Power and Air to have no control at this time. Committed ourselves to God.

In talking to some of the passengers, I promised no lives should be lost or ship either, in the name of the Lord.

ST. JOHNS, NEWFOUNDLAND, Sunday November 9, 1879

Having remained in sight of harbor all night, arrived about 11:00 p.m. This morning at 8:00 o'clock, pilot came aboard and took us into port. Very rocky coast, only one entrance to bay and that very narrow. Rocks on either side. Inside, a nice, comfortable harbor. Completely land blocked. Must have been 150 vessels of all sizes at anchor. People flocked down to the wharf by the thousands.

Several boats filled with small boys, saw more boys than since I left home, all healthy and strong. I suppose them to belong to fishing smack or schooners. The population appears to contain a great many Irish people, contains about 49,000 of the Islands 96,000. The streets very crooked in steps as it were along the hillside.

The damage done vessel was greater than I anticipated. The break

extended below the water mark, the whole length of the keel."

After a very rough voyage, the "Nevada" arrived in Liverpool in November 1879. After laboring in the Liverpool Conference for about a year, Henry was released to return home on account of ill health.

Reaching Salt Lake City in November 1880, he obtained work as assistant bookkeeper for the H. Dinwoody Furniture Co., for one year when he resigned to take the position of shipping clerk in Z. C. M. I.

He still had his home in Provo, where one of his families was living. The other family had moved to Salt Lake to be with him. So when the Z. C. M. I. built their new wholesale house in Provo, he submitted his application for the position as manager. His application was readily accepted and he was installed as the first manager of the Provo Branch of Z. C. M. I. He was then united with his two families and everything went along smoothly and he began to prosper.

In May 1874 his 88 year old father died in South Africa. Henry received his portion of his father's estate. This he wisely invested in the purchase of two farms. One, the brickyard farm, located on the present site of the Provo Brick & Tile Co. property. The other was located about a mile further north in Carterville. From these farms he was able to grow all the vegetable and fruits the families needed. The farms also proved pasture land for the cows and horses.

This peaceful happiness and prosperity was not to last long. On April 28, 1884, Henry Aldous Dixon was stricken with pneumonia and just one week later, May 4, 1884 he passed on to his reward.

The whole community mourned the passing of this good man in his 49th year. He had friends without number. It is said, "To know Henry A. Dixon was to love him." Little children loved him for his kindness and the consideration he always gave them.

Mrs. Samuel Jepperson has said that she heard Pres. Brigham Young speak in the old Provo Tabernacle and say this of Henry A. Dixon: "Of all the men I know and trust, Henry A. Dixon is the one man I could trust with all my wealth and with all the wealth of the land, knowing full well that it would all be accounted for, in detail, when I desired."

Compiled by Clarence D. Taylor
January 1951

Dixon Homes

3rd West & 2nd North
Provo

Z.C.M.I. - Provo

HENRY A. DIXON'S ACCOUNT OF ICEBERG COLLISION
From His Journal

Aboard the S. S. "Arizona". Friday November 7, 1879

"About 8:45 p.m. engines stopped and we felt a sudden shock, we were about having our evening prayers. Before we could do so we rushed on deck thinking we had struck a vessel, when lo and behold we had struck an immense iceberg. We were going at the rate of 16 knots an hour.

The force was so great as to completely stove in our bulkhead or bow, leaving about 20 tons of ice on the forecastle bulkhead. Broke both anchors, one chain was tested to hold 12 tons. Shocking site to behold. A very large hole in her, just above the water edge. Four thousand gallons of water in the bulkhead. Two or three sailors buried in the ice in the forecastle, some time before they could get out. One hurt very badly.

It was a clear night, the iceberg looked similiar to a bluish-white cloud looming up about 50 feet. An awful grand sight.

The boats were ordered to be loosed from the davids ready if needed. Considerable excitement on board. A Presbyterian minister with satchel in hand was ready to look to No. 1. Some of the women were terribly excited.

We were from 240 to 250 miles from St. John's, Newfoundland. Steaming eight or nine knots an hour, notwithstanding her situation.

The "Arizona" steamship of the Guion Line, is built in seven compartments. All luggage was removed aft to lighten her. I called the boys together during the excitement and prayed the Lord to enable us to avert calamity, that it might be no worse. We exercised our Priesthood, prayed for a calm and that we might live, also all on board get to our destination, also the vessel.

Went below to our cabins, prayed frequently according to the order of the Priesthood, for a calm sea and no wind, as this is apparently our salvation temporarily.

During the night we went on deck and while alone, rebuked winds and waves. We have a calm sea. Prayers answered. Also prayed for a vessel tc come to our rescue, if necessary, and wisdom to be given the Captain, and Price of Power and Air to have no control, at this time. Committed ourselves to God.

In talking to some of the passengers, I promised no lives should be lost or ship either, in the name of the Lord."

St. Johns, Newfoundland, Sunday, November 9, 1879.

"Having remained in sight of harbor all night, arrived about

11:00 P.M. This morning at 8:00 o'clock, pilot came aboard and took us into port. Very rocky coast, only one entrance to bay and that very narrow. Rocks on either side. Inside a nice, comfortable harbor completely land blocked. Must have been over 150 vessels of all sizes at anchor. People flocked down to the wharf by thousands.

Several boats filled with small boys, saw more boys than since I left home, all healthy and strong. I suppose them to belong to fishing smacks or schooners. The population appears to contain a great many Irish people, contains about 49,000 of the Island's 96,000. The streets are very crooked, in steps as it were, along the hillside.

The damage done vessel was greater than I anticpated. The break extended below the water mark, the whole length of the keel"

Monday, November 10, 1879.

"I took a walk into the country for about three or four miles. Beautiful scenery, farm houses, meadows, and timber. Beautiful lake and beautiful harbor. In the evening writing home, also sending a few newspapers.

November 11th. Writing on back of 25 cards, Articles of Faith, "Any person desirous of further information relative to these principles, until Thursday, November 13, 1879, address Elder Henry A. Dixon, St. Johns. After that date, to William Budge, Esq., 42 Islington St., Liverpool, England."

Comments on the above incident by Maria D. Taylor:

"While on a visit to Price, Utah in September 1930, my son Elton was telling me he spoke of this incident in Fast Meeting and a gentleman arose and said, "in the mouth of two witnesses all things shall be established."

This Brother Potter stated that he came home on that same vessel sometimes later. He talked to the Captain and also the crew and they all said it was nothing short of a miracle.

He said he saw the vessel while in the docks for repairs and there was a hole in it as large as a good sized room.

He was told that at the time of the accident, word was taken to the owner of the ship, Mr. Guion, who asked if any Mormons were aboard. They told him there were four. He went back to bed and said he knew the vessel would land safe, for forty years they had been carrying Mormons, no ship was lost. It paid them better than insurance."

THE WONDERFUL ESCAPE OF THE S.S. ARIZONA, WHICH COLLIDED WITH AN ICEBERG

" The present associate editor of the "Star" was a passenger on the S.S. "Arizona" when that vessel sailed from New York, September 5, 1891. The first night out the vessel was struck amidship by a three masted ship. The terrific shock which was then experienced is still remembered. Very little damage, however, was done, and the ship "Arizona" went on her way with but a dent in her side and about twenty feet of the railing torn away.

The porthole of the stateroom where four Elders lay sleeping was struck, and the glass flew over their beds. As they were suddenly awakened by the shock, and felt the pieces of glass, one of them exclaimed: "ICEBERGS!"

He thought an iceberg had been struck. Later, when excitement was somewhat abated, he told of the "Arizona's"experience with these dangers of the deep.

The incident is described by an article in the Windsor Magazine for August entitled, "The Peril Of The Iceberg." After reading it, the MILLENIAL STAR of December 1, 1879, was examined, and there was found a letter written by Elder Henry A. Dixon to Pres. William A. Budge, giving an account of the incident. Three other Elders were on the vessel, and the narrative adds but one more testimony to the truth that notwithstanding the great amount of traveling the Latter-Day Saints have done on the sea, the Lord has preserved them as in the hollow of His Hand from the dangers of the deep. Elder Dixon's letter contains the following:

"On the evening of the 7th inst., about a quarter to nine o'clock, the engines ceased working; there was a sudden thud and shock. I rushed on deck, thinking we had struck a vessel, and expected to see the ship I had supposed we collided with go down. Looking over the bulwarks into the seething sea-foam, my attention was directed to the iceberg. I should have mistaken it for a white cloud, as it resembled one very much in appearance, being like a bluish ground with a mantle of snow for a covering. The order was given for the boats to be lowered. At this time there was a good deal of excitement. Myself and brethren united in prayer to the Lord for the preservation of the vessel and all on board. The spirit of prophecy came upon me. I felt to cheer and comfort the passengers, telling a number of them, in the name of the Lord, no lives would be lost, and the vessel would reach port in safety. "

"By the collision the bow was stove in, there being a big hole, about thirty feet in depth and twenty feet in width, in the widest part. About fifteen tons of ice were jammed into her forecastle, and three

sailors were buried in it. It was some time before they could be extricated. One being insensible when taken out. Fortunately, the vessel is constructed of the very best material, and has seven compartments."

"We return thanks to our Heavenly Father for the preservation of our lives."

That part of the magazine article which deals with the "Arizona" accident is as follows:

"The most remarkable case on record of an iceberg collision is that of the Guion Liner "Arizona" in 1879. She was then the greyhound of the Atlantic, and the largest ship afloat--5,750 tons--except the "Great Eastern". Leaving New York in November for Liverpool, with five hundred nine souls aboard, she was coursing across the banks, with fair weather but dark, when near midnight about 250 miles east of St. John's, she rammed a monster iceberg at full speed--eighteen knots. Terrific was the impact and indescribable the alarm. The passengers, flung from their berths, made for the deck, as they stood, though some were so injured as to be helpless, and the calls of those forward, added to the shrieks of the frenzied mob of half-clad men and women who charged for the boats, made up a pandemonium. Wild cries arose that the ship was sinking, for she had settled by the head, and with piteous appeals and despairing exclamations the passengers urged the boats over, that they might escape the death they thought inevitable. But the crew were well in hand, the officers maintained order, and a hurried examination being made, the forward bulkhead was seen to be safe. The welcome word was passed along that the ship, though sorely stricken, would still float until she could make harbor. The vast white terror had lain across her course, stretched so far each way that, when descried, it was too late to alter the helm. Its giant shape filled the foreground, towering high above the masts, grim, and guant, and ghastly, immovable as the damantine buttresses of a frowning seaboard, while the liner lurched and staggered like a wounded thing in agony as her engines slowly drew her back from the rampart against which she had flung herself."

"She was headed for St. John's at slow speed, so as not to strain the bulkhead too much, and arrived there thirty-six hours later. That little port-the crippled ship's hospital-has seen many a strange sight come in from the sea, but never a more astounding spectacle than that which she presented the Sunday forenoon she entered there."

"Begob, Captain!" said the pilot as he swung himself over the rail. "I've heard of carrying coals to Newcastle, but this is the first time I've seen a steamer bringing a load of ice into St. John's."

"They are a grim race, these sailors, and, the danger over, the Captain's reply was, "We were lucky, my man, that we didn't all go

to the bottom in an ice-box."

"Her deck and forepart were cumbered with great fragments of ice, weighing over two hundred tons in all, shattered from the berg when she struck, being so wedged into the fractures and gaps as to make it unwise to start them until she was docked. The whole population of St. John's lined the water-front to witness her arrival. Her escape was truly marvelous, and the annals of marine adventure may be searched in vain for its equal. From the top-rail to keelson her bows were driven in, the gaping wound fully twenty feet wide, and the massive plates and ribs crumbled up like so many pieces of cardboard. All the ironwork was twisted into fantastic forms; the oak planking was smashed into splinters, the beams and stanchion which backed the bow were shattered and torn, and her stem-piece had been wrenched off when she had bitten into the berg. As the dead weight, including engines and cargo, must have been fully 10,000 tons, and this propelled through the water at an eighteen knot clip must have produced momentum, the wonder is that she was not ripped apart and sent to the bottom with all on board in the twinkling of an eye."

"That she was well built her experience attested. Had her forward bulkhead started and the water poured in, they must have abandoned her and taken to the boats, a most hazardous as well as unpleasant alternative. Everything fragile aboard her had been broken, and every human being had participated in a unique adventure, one which none wished repeated. She remained at St. John's some months, had a temporary wooden bow built into her, and then returned to New York for permanent repairs."

"Many curious incidents occured in the panic, as always so on such occasions. A New York millionaire's wife rushed on deck barefooted and in her nightdress, drawing her stocking on her hands, and vainly endeavoring to find the fingers. A man appeared from the saloon with two gripsacks and a lifebuoy. He tossed this overboard first, then threw the bags after it, and was following himself when seized by a sailor. An elderly gentleman with a weak heart fainted away in the saloon at the shock of the impact, and was found there when the passengers returned from the deck to cloth themselves. Recovering to see the anxious-faced, half clad watchers about him, and believing for the moment that he was the concern, he deprecatingly observed: "I am very sorry. Do not be alarmed, It is nothing, I assure you."

HENRY A. DIXON'S PATRIARCHAL BLESSING

Great Salt Lake City
August 25th 1867

A Blessing given by Jno. Smith Patriarch upon the head of Henry Aldous Dixon, son of John Henry and Judith Dixon, born at Grahams-Town, Cape of Good Hope, South Africa, March 14th 1835.

Bro. Henry, in the name of Jesus of Nazereth, I place my hands upon thy head in order to pronounce and seal a blessing upon thee, Therefore prepare thy mind and look forward to the future that thy lineage may be made known and that thy blessings made manifest. Thou art of the blood of Joseph through the loins of Ephraim, therefore thou art entitled to all the blessings of the New and Everlasting Covenant and I seal upon thee also all the blessings of Abraham, Isaac and Jacob and say unto thee, be of good cheer and let thy heart be comforted, for the Lord knoweth thine integrity, and thy sins are forgiven thee. He will also answer thy petitions to thy satisfaction and the comforter shall whisper peace and consolation in thine ear and give you due notice that you may be prepared for every emergency, as has been made manifest here-to-fore, thou shalt also be an instrument in the hands of the Lord in doing much good in thy day, and shall administer in the House of our God and thou shalt be blessed with a posterity which shall be honourable in the land, and thy sons shall be mighty in the Priesthood. Thou shalt have power over the adversary and be mighty in healing the sick by the laying on of hands, and be able to do many miracles in the name of the Lord, Jesus Christ. And thou shalt live to take vengeance upon the ungodly who shed the blood of the Saints and Prophets and raised their voices and hands against the people of God. This blessing I seal upon thy head and I seal thee up unto Eternal Life to come forth in the morning of the first Resurrection, the Savior of thy Father's house, even so. AMEN.

Recorded in Book A, Page 446

DEATH OF HENRY ALDOUS DIXON
(Copied From Old Newspaper Clipping
Probably Deseret News)

AN EVENTFUL LIFE - - Henry Aldous Dixon, son of John Henry and Judith Dixon, was born March 14, 1835, in Grahams Town, South Africa. He heard the gospel through the labors of Elders Jesse Haven, Leonard I. Smith and Wm. Walker, missionaries to that nation and was convinced of its truth when 19 years of age, but was forbidden by his father to be baptized until he was of age, on pain of being cut off without a shilling. He was baptized March 14, 1856, his 21st birthdate, emigrated in the ship "Unity" (barque) landing in London Docks, and took passage from Liverpool in the ship George Washington; crossed the plains in Captain Martin's Company and the following year was called to Echo Canyon.

The next spring he was called with Brother Horne and others to go to Dixie to raise cotton. They were the first to raise cotton in Utah. In the year 1860 he was called on a mission to his native land, on a four year mission, labored one year in the British Mission, in the Reading Conference, and part of the time in Southampton. Arriving home he married in January 1865, and was called the following spring to go to Sanpete during the Indian troubles, in Captain Andrew Burt's Company. After his return he acted as Clerk in the Tithing Office, in this city seven years, and was then called by President B. Young to take a mission to Provo, to take charge of the books of the Provo Woolen Factory, where he labored faithfully between eight and nine years, at the same time being County Treasurer.

He again filled a mission to Great Britain, starting on the 9th of October 1879, being in poor health at that time. He took passage in the steamship "Arizona," Guion Line; on the way the ship encountered an iceberg, damaging the ship and he was taken to the port of St. John's Newfoundland, staying one week. Again sailing in the ship "Nevada", after a very rough passage he arrived in Liverpool in November, labored in the Liverpool Conference one year, was honorably released to return home on account of sickness, and reached Salt Lake in November 1880. He reported himself and was blessed by Presidents Taylor, Cannon, and Smith. He afterwards acted as assistant book-keeper to Henry Dinwoodey, in this city for one year, also labored in Z. C. M. I. and was appointed to Provo to take charge of the Z. C. M. I. Wholesale House; where he labored very faithfully. He was taken sick on Monday, April 28th, and continued to his bed with pneumonia, which turned to brain fever. Death put an end to his sufferings Sunday afternoon, May 4th at 3 o'clock.

The funeral services were conducted in the Provo Tabernacle by Bishop Tanner on Tuesday last. The speakers were Presidents D. John and H. H. Cluff, Elders S. S. Jones and E. Harding and Bishop

Tanner, all bearing testimony to the good life of the deceased and sympathizing with the wives and children he had left. The beautiful anthem, "Pope's Ode", "Tital Spark", etc. was rendered excellenly by the choir, and benediction was pronounced by Patriarch Zebedee Coltrin.

The deceased leaves two wives and thirteen children, the oldest not yet 17 years. Fifty-four vehicles followed his remains to the cemetery.

(Copied from old newspaper clipping)

O B I T U A R Y

The funeral services over the remains of our brother and fellow citizen took place in the Meeting House in this City on Tuesday morning last. The house was crowded; and several of the Elders offered consoling remarks.

Henry Aldous Dixon, son of John Henry and Judith Dixon, was born March 14th 1835, in Grahams Town, Cape of Good Hope, South Africa. He heard the Gospel through the labors of Elders Jesse Haven, Leonard Smith and W. Walker, when he was 19 years of age, and was baptized March 14, 1856. He shortly afterwards emigrated to Utah. He was one of the first who raised cotton in Southern Utah. He went on a mission to his native land in 1860, and on his way thither labored in the Southampton (Great Britain) Conference one year. During this mission he suffered considerable hardship. In the spring of 1865 he was called to go to Sanpete during the Indian troubles. After he return he acted as Clerk in the General Tithing Office, Salt Lake City, where he served about 7 years; after which he came to Provo and was employed in the Provo Woolen Mills, where he served 8 or 9 years, and acted for some time as County Treasurer. He was subsequently called to go on a mission to Great Britain. After laboring there nearly a year he was honorably released on account of ill health.

On April 28th last he was taken seriously ill, and died on Sunday, May 4th, leaving a large family to mourn his departure, and a host of friends who deeply sympathize with the bereaved.

"Surely a good man has gone,
A loving father and true friend."

(Copied from Newspaper Clipping)

GRANDMA BARRETT

Log House located at rear of Henry A Dixon Lot

"AUNT" SARAH BARRETT MUNK

AN ELM TREE'S HISTORY OF 68 YEARS

Rhea Dixon Reeve

It seems to me that I should appreciate being a tree.
God created trees according to His plan,that we might give beauty and be useful to man.
He gave us myriads of colorful leaves that rustle and sigh in the cooling breeze.
I, the Elm, am very old, and I have seen much that should be told.
I'm a survivor of an age forever gone, although recollections and fond memories linger on.
God made me a body so straight and strong; gave me endurance, durability, and made my life long.
I have faithfully stood for many long years; witnessed much joy, sorrow and fears.
The Associations I have known, bring me memories sweet. I have lived a well spent life, but now I have happiness complete
For a little bird has the secret told, that I'm to be honored tho' I'm withered and old.
The Daughters of my friends, the worthy pioneers, have been showing appreciation for old timers for years.
They have chosen to honor my brother and me, by placing a plaque for all passers-by to see.
We trees only ask for appreciation and sympathy; I'm happy for the honor that has come to me,
And as is customary among pioneers, to relate stories of loved ones that have gone with the years,
I, too, have a story I'd like to tell, to show gratitude for those who served me well.
I give credit first of all, for my health, my stature, and branches tall,
To Henry Aldous Dixon, a man good and true, an Englishman from South Africa to Utah he came; his faith and good works have bro't honor to the family name.
He loved things of beauty;plants, flowers, and trees; so he planted me, a sapling, securely among these.
He nurtured and watched me, took great pride in my growth; my welfare the family guarded like an oath.
This green well kept corner has always been my home; folks return and find me standing here, no matter where they roam.
I've watched over the Dixon homestead day after day; how well I remember, when the father went away
To the England he loved, and during his stay, while he preached the Gospel in his convincing way,
His family suffered hardships, illness, and fear,
But they were blessed with kind neighbors from far and near,
I was surprised one cold morning, to find mush ice all around,

The mill race had flooded all over the ground.
Prisoners were we until a kind neighbor, our plight did see,
He came to our rescue; everyone was glad when that winter was thru.
Springtime brought wild buttercups to the ditch bank close by
The lilac trees in blossom near the cottonwoods so high.
The mulberries the children enjoyed so much,
The bed of peppermint, my roots seemed to touch;
The rows of sage useful for seasoning and tea,
Always held a fascination for me.
The pink climbing roses, the red velvet ones too,
Added beauty and fragrance to the view.
Our red-haired gardner spent many hours,
Admiring and cultivating his beautiful flowers.
He worked energetically day after day,
At the Woolen Mills, a block away.
His fellow workers walked home with him, and would linger awhile neath the shade of my branches, which caused me to smile.
Now as in every story, some dark clouds appear,
We lost brother Dixon in his 49th year.
The sad news caused many a sigh and tear,
The sad, sweet tolling of the bell, for each year,
He had lived so well
Seemed like a benediction and farewell.
How well I remember that balmy spring day
When his friends in the Priesthood laid him away.
They carried him past me and down the long street.
On reaching the Tabernacle, the journey was complete.
After the services, his loved ones sorrowfully came home,
To carry on the best they could
And like him, practice doing good.
Three weeks later, even before her tears were dried,
I was startled when the new baby cried.
And they called him Arnold, and placed him by Sarah's side.
He proved to be a comfort and joy
Helped solace his mother's grief, for he was her last baby boy.
E're long Aunt Mary and her children moved away.
This didn't sever family ties, they're all for one and one for all in What they do and say.
It seems a tradition that it was to be
We Elm trees were a branch of the Dixon Family tree.

John DeGrey, the first born, with Sarah Lewis, his bride,
Came to the old Dixon home to reside.

Henry Aldous, the II, uttered his first lusty cry,
In the same adobe house, with me still standing by.
This boy brought honor to the family name.
I stand tall with pride when I hear of his fame.

Marie Louise, better known as Aunt Rye, valiant as any Pioneer
Gave birth to her first born while living here.
Another red-head - - -Arthur D.,
A finer fellow you'll never see.
Sincere in fostering the Gospel plan,
Missionary, Bishop, and a good, kind man.
I learned to love these red-haired lads,
I am as proud of them as I was of their Dads.

Ernest and Charles bought a home right near.
When I look at Ernest, it seemed to me
Such a resemblance to his Father I could see.
Parley and William lived close by,
To be close to the old home, they did try.

Walter DeGrey, a younger son,
Brought the bride he had won
To live in the old home near the Elm trees.
He loved the flowers too, and the garden, and photographed these.
He was always happy and liked people too.
One of the finest men I ever knew.
His first-born, a daughter, can remember
How she liked to play with the children neath my branches,
Until that terrible day,
When an uninvited Indian aquaw frightened them away,
Begging for their cookies, they misunderstood.
Thinking she wanted them, they ran fast as they could.
It was many a day,
Before the little Dixon girl came outside to play.

After Walter moved to his new home on Fifth West Street,
Barretts from England I want you to meet
Friends of Grandfather Dixon, they were part of this family,
Came to the old home near him to be.
And more loyal friends could ne'ere be found.
Their granddaughter, Tillie, lives on this lot today,
She has built a lovely, modern home, and the old home has been taken away.
She protected us trees, and majestic we stand,

Altho' the others have been destroyed, we Elms seem to belong to this choice land.
Tillie, herself, so ambitious and neat,
Keeps her place spic and span; it's an asset to Third West Street.
And tho' I miss the old mill whistle, that fire stilled many years ago,
And the old familiar faces, the ones I used to know,
And altho' I am a survivor of an age forever gone,
I'm glad that God keeps me growing, and my life goes on and on.
There's much more to tell from my book of life.
For I've seen much joy, sorrow, and strife.
When I die, as all living things do,
I hope I shall grow eternally with good folks like all of you.

Written by Rhea Dixon Reeve for the marking of the Elm Tree, which was planted by her Grandfather Henry Aldous Dixon on the old homesite, corner of Second North and Third West Street, Provo, Utah, 68 years ago.

October 15, 1943

THE OLD DIXON ELM TREE

Corner of Third West & Second North

Planted in 1875 by Henry A. Dixon

94 years old (1969)

COPY OF HENRY A. DIXON'S WILL

Provo City, Utah Terry.
27 Oct. 1879

In the name of God Amen,

I, Henry A. Dixon of Provo City, being of sound mind and body, do make and declare this my last will and testament in manner and form following:

First I give and bequeth to my wife Sarah DeGrey, the farm situated in Sec. 36 on Provo River described as follows:

To have and to hold during her natural life at her death to revert to her sons; also one half ($\frac{1}{2}$) of investment in Provo Mfg. Co., U. C. C. Stock Ass'n. & in Provo East Store. Also 25 sheep in Rd. Pay's herd, one span of horses and wagon, 3 cows for her exclusive benefit. Also to my wife Mary Smith, the farm on Provo Bench in Sec. 24, at her death to revert to her sons; also half interest in factory, herd and in East Store; 2 cows, 25 sheep in Rd. Pay's herd for her exclusive benefit.

To my wife Sarah's children, two lots with buildings thereon in 3rd Bps. Wd., being lots Plat Provo City. To my wife Mary's children, all of my bees, also 20 acres of land situated on Provo Bench Sec. After defraying expenses out of all other property, the residue in whatever kind to all my children equally, after paying expenses of administration of Estate, save the Slate Kanyon Farm in Sec.

which I herewith bequeath to Sarah DeGrey and Mary Smith, My wives, at their death to revert to their children.

I do hereby constitute and appoint Sarah DeGrey, Executrix and David Mitchel and John Francom, Executors of this my last will and testament.

In witness whereof I have thereunto set my hand and seal the day and year as above written.

/S/ HENRY A. DIXON

The above sheet instrument of one sheet was now here subscribed by H. A. Dixon, the testator, in the presence of each of us and was at the same time declared by him to be his last will and testament. And we, at his request, sign our names as attesting witness.

/S/ Sarah Dixon residing at Provo
David Mitchell " Payson
John Francom " Payson

RE - NEWAL OF FAMILY TIES IN SOUTH AFRICA

With the death of Grandfather Dixon's sister, Anne, on March 28, 1877, just 3 years after the death of their father John Henry Dixon, all contacts with the Dixon Family in South Africa ceased. Some of the letters written to Anne by Henry A. Dixon were returned at that time, five of them having been enlarged and reproduced recently.

Our Dixon Family records were so incomplete in 1930 that the only records available were the date and place of birth of Henry A. Dixon and the name of his mother, father and sister.

So in May 1930 when my mission call for the California Mission was changed to the South African Mission, I was overjoyed. And I think it was an answer to my Mother's prayers that a representative of the Dixon Family be sent to the birthplace of her father.

Upon landing at Capetown and the Mission Home at Mowbray, I was immediately placed in the Mission Office and after two months training was assigned as Mission Secretary. This was disappointing for it now tied me down to a desk with little chance for genealogical contacts. Typical of my Mother's faith, she counselled me to do my assigned job thoroughly and to the best of my ability and if I did that, the way would be opened for me to obtain that information which she and I so much desired.

On April 30, 1931 at "Cumorah" Main & Grove Road, Mowbray, South Africa, The South African Mission Headquarters and Mission Home, I recorded the following thoughts:

On September 15, 1930, I left my home and beloved one's at Provo and Salt Lake City, Utah, to answer a call to fullfill a Mission for the Church of Jesus Christ of Latter Day Saints, in South Africa, the former home and birthplace of Grandfather Henry Aldous Dixon. 75 years before, he had left his home, his beloved parents and sister and friends, to sacrifice all for the love of the convictions of his mind and heart; to go to America, Utah, to help build up the great kingdom.

Little knowledge did I have of any ancestors or friends, for no detailed record had been kept, concerning the whereabouts of My Grandfather's family and their children. Yet within six months, through the help and guidance of Our Heavenly Father, I have been guided to the door of a total stranger, who upon conversing and searching proves to be one of my relatives here in South Africa. "God moves in a mysterious way, His wonders to perform". This work of genealogy, that of collecting and linking up our family histories, is one of the greatest and most important works of the Lord in this the latter day.

It being the 29th of April and the end of the month, the time that is busiest in the office, I felt that I should stay in the office and do my work. I had previously told the Elders this when they inquired if I was going out tracting with them. After going to the office and outlining my days activities, I decided that they could wait until afternoon or

the next day. None of it being exceptionally important or rushing . So I went tracting, really against my own convictions.

How it was that Elder Peterson and Elder Harris took the opposite side of the road and Elder Mac Arthur and myself the right side, is beyond my power of comprehension and reason. After tracting about six houses with fairly good conversations, we entered "Kenthurst". We knocked at the door, asked for the misses and waited. The maid reappeared and asked the names - we waited. Were asked to come in by the maid but refused. It not being in order to accept the invitation from a servant. Still we waited and finally the lady of the house came in from the back yard. She evidently had been working in the garden. We waited while she washed her hands. She finally appeared and we delivered our message or approach. She was not interested whatsoever. She had her Religion, Church of England, which was good enough for her.

She happened to mention that one of her father's uncles was a Mormon. I then told her the story of my Grandfather, of his being born and raised in Africa, after which he went to Utah. Upon mentioning his only sister as being Anne Hartman, she immediately gave me the startling news of her relationship to the Hartman's of Cradock. What good news! How my heart and soul thrilled! Just imagine the possibility of finding relatives, someone that knew my Grandfather's family history; which was more or less a blank page to his family in Utah. Here I am no longer alone. I have found kinsmen and the possibility of helping to fulfill one of my Mother's grandest hopes and dreams.

I asked if I might have the privilege of coming back some evening and talking more about the family tree. She answered in the affirmative, also stating she would write to Willie Hartman, who was living then at Cradock and was very ill and in a critically sick condition. I suggested coming around before mail day (letter writing day), and was given the invitation of calling Thursday, April 20th.

As I was leaving I inquired as to her name and found it to be Mrs. Humphris, living at Kenthurst on Banska Road, Rosebank (a suburb of Cape Town.)

Thursday evening at 8:00 p.m., Elder Peterson accompanied me back to the home of Mrs. Humphris. I took with me Grandfather's Diary and also the pictures and letters from home. In the last mail I had received the histories of Grandfather Dixon and also Grandmother Eliza Taylor.

I took these histories, pictures and diary along and showed them and read them to Mrs. Humphris, Mr. Humphris (who is blind and without the use of his limbs), Miss Humphris, and another young man.

We were greeted with a very friendly welcome and made to feel at home. I had just read the letters, taken from Grandmother Dixon's

box at Aunt Electa's. I showed them some of these letters and the pictures sent me. Mrs. Humphris located her album and showed me the picture of Miss Nash, who married Ben Webber, and also a number of his sisters as well as some of the other persons spoken of in Anne Hartman's letters to Grandfather, which we were just reading.

Mrs. Humphris remembers her mother, Mrs. Hamlin, who was Ben Webber's sister Harriet, telling her that her mother, Emma Dixon, told the story of having been left in care of some friends while her mother went to England to get some money, but was never heard of after that. As near as we can work it out (nothing definite) Emma Dixon must have been the half sister of Henry Aldous Dixon, my Grandfather.

(Most recent records show that Margaret W. Dixon, first wife of John Henry Dixon, was buried at Grahamstown, C. P. South Africa, by the Rev. William Geary on June 21, 1824.)

Clarence D. Taylor

MISSION HEADQUARTERS
"CUMORAH" Main & Grove Rd.
Mowbray, Cape Town, South Africa

William Hartman

David T. Mc Cloed

Florence Mc Cloed Hartman

Charles H. Humphris

Laura Hamlin Humphris

Laura Hamlin Humphris

Joan Humphris

Helen Humphris

Provo City
13th July 1874

Mrs Anne Hartman
Dundas St
Graham's Town
Cape of Good Hope
South Africa

Dear Sister

Rec'd yours of 4th Apl announcing the death of our dear Father the first intimation I received, was from a Newspaper I received, presume from you, The blow was not as severe as might have been, had he been a younger man;

His advanced age 88 and from the Tenor of your Letters, general debility, caused me to expect it; He has fulfilled the measure of his creation, Honourably & Faithfully, & has gone to reap the reward of his Labors. I feel proud of my Parentage, and hope I may never bring discredit on the family, possibly you may say I have by espousing "Mormonism" which I esteem above all else, For this

as Abraham of Old, I forsook my Country Kindred and Friends, do I regret this step. NO! In the Sincerity of my heart, I went forth trusting in God, who has sustained me, I am in the right place happy and contented; let come what will, we are all right: God and one good man are a great majority; I must quit or you will consider me enthusiastic;

Was Sorry to hear of the death of Benjamin Sargeant & family also Uncle John's Wife. I will write to him. I understood Mother, Father had made a Will quite a lengthy one which she would not Sign, depriving me of my rights; If She has not Signed it, it is worthless. The Orphans Chamber will manage the Estate seeing that justice is done to all concerned. If We obtain justice we are entitled to Mothers half of the property. The other half to be divided proportionately amongst all

of Father's Children. Those of his 1st Family having rec'd their mothers portion at Father's 2nd Marriage. Enclosed I forward you a power of Attorney to act in my behalf will answer every purpose, save me a long journey.

Write to the Master of the Orphan Chamber give him full particulars and all will be right, but keep it out of the hands of Lawyer's. or may be like the 2 Farmer's contending which should possess the Cow. The one hold of her head, the other her tail and in the midst of their bother the Lawyer milking her dry" I am in for right: have simply stated what is due his: Any concessions you may see fit to make to the rest of the family, I will agree to having implicit confidence in your integrity. Think if any favor extended should be to Wm's Family being fatherless. & yourself having the care of father for over 9 Years. whatever

4
obtained for me take your percentage
% just as well have it as a Lawyer.
A little means just now would assist
me materially; money in Utah being
Lets out @ from 1¼ % to 2% p^r C^t. p^r month,
notwithstanding her numerous mines
of Gold, Silver, Lead, Iron, &c &c
When you remit any thing to me
forward to the Liverpool Office.
I can then draw it at the Salt
Lake Office. Address Elder Joseph F.
Smith, Latter Day Saints' Millenial Star Office
42 Islington St - Liverpool
England. Take the money
to the Branch Bank of London in Prahms
Town; Send 1st Exchange D^f to me. 2nd
goes to J. F. Smith. 3rd is retained
in case ~~the~~ ~~&~~ are lost.
Sell the House, or retain it and live
in it which suits you best, am agreed
to whatever you may do.
advertize all having claims against
Est before any action is taken.
Sarah and children are well
& am not very well, overwork to hard,

remember me Kindly to all the Family and friends. We are in the enjoyment of pretty good health & Spirits.

We are Extending the Utah Southern Rail Road from Provo 25 Miles South. , The Great Western Iron Co of Utah is forwarding its Pigs of Iron to Salt Lake City. which are being Cast into Lamp Posts &c &c. we will Soon be enabled to make our own Rails; We are erecting another a Temple South of Salt Lake City in St. George distant 400 miles. to Officiate during the Winter Months being a warmer climate. where the Fig. Pomegranate. Vine. & Cotton grow. The Temple in S.L. City is progressing will be a magnificent Building. We have Assessed our Factory Stock 6% to facilitate the work of Manufacturing by this means we will be enabled to turn out 2000 Yds instead of only 800 Yds P diem.

Are Manufacturing at present almost every Variety of Blankets. Shawls, Broad Cloth. Dress Goods. Carpet. Yarns &c &c., wish we had the Cape Wools to work up ours

rather Coarse, as we have very fine machinery: this you will perceive we are endeavoring to be Self-Sustaining. "all Imports and no Exports will ruin any Community. If our friends in Africa would pursue this policy could manufacture all they need and have quite a Surplus to Export. instead of Sending the Wool to England; manufacture it themselves. this would be of more benefit than the "Diamond Fields". what are the prices of Wool; In this Factory alone we will require about 300,000 ℔ Annually. President Brigham Young has gone South to Winter in St. George. think it will improve his health. As I have nothing Special to write about will conclude and remain as ever Your Affectionate Brother,

Henry A. Dixon

HENRY A. DIXON TRAVELS & IMPORTANT DATES

March	14, 1835	Born at Grahamstown, C. P. South Africa
	1850	Into Kerlies Native Country, beyond the confines of British Territory to return stolen cattle.
March	14, 1856	Baptized at Uitenhage, C. P., South Africa
Nov.	1, 1856	Sailed from Port Elizabeth for London, England on board brig "Unity".
Jan	12, 1857	Arrived in London, England.
Feb.	3, 1857	Left Liverpool, England on ship "Geo. Washington".
March	1857	Arrived at Boston, Massachusettes. Travelled in rail cars to Iowa City.
		Drove an ox team 1500 miles across the plains.
Sept.	12, 1857	Arrived in Great Salt Lake City.
	27, 1857	To Echo Canyon Narrows - To combat Johnston's Army.
December	1857	Sent to Washington Settlement - Dixie Cotton Project.
April	26, 1860	Left Great Salt Lake City on Mission to Africa via England.
		Camped at mouth of Parley's Canyon
	27,	Camped at head of Parley's Canyon
	29,	Camped within $\frac{1}{2}$ mile of Weber River.
	30,	Up Weber Canyon to Chalk Creek.
May	1,	Crossed Chalk Creek several times.
	2,	Crossed Chalk Creek over 20 times today.
	3,	Stopped at noon at Bear River. Camped on Creek.
	4,	Travelled as far as Muddy.
	5,	Crossed Muddy, camped on small creek (8000Ft.).
	6,	New road, camped near Muddy.
	7,	Camped at Black's Fork.
	8,	Camped at Ham's Fork.
	9,	Camped at Green River.
	10,	Camped at Big Sandy.
	11,	Camped on Sandy.
	12,	Noon at crossing of Little Sandy. Camped on 17 miles
	13,	Watered at Pacific Creek. Camped on Sweetwater, 2 miles from South Pass.
	14,	Camped on east side of Sweetwater. Took Siminole cutoff.
	15,	Camped at Antelope Hollow.
	16,	Camped at a good spring.
	17,	Camped on Sweetwater.
	18,	Camped after crossing Sweetwater.
	19,	Camped on Sweetwater.
	20,	Camped on Sweetwater $1\frac{1}{2}$ miles from Devil's Gate.

May	21,	1860	Camped on Greeswood Creek. Passed Devil's Gate, Independence Rock, Salurates Lake.
	22,		Camped on Willow Creek.
	23,		Camped on a small creek, 6 mi. from Platte Bridge.
	24,		Camped on Platte.
	30,		Camped on Dry Camp.
	31,		Camped on Platte.
June	1,	1860	Camped on Platte, 3 miles from Laramie.
	5,		Camped at Scott's Bluff.
	6,		Camped at Chimney Rock
	10,		Camped on Large Castle Creek.
	11,		Camped otherside of Wolf Creek.
	12,		Camped on Rattlesnake Creek for noon.
	15,		Camped at Cold Spring.
	18,		Took Pioneer Road.
	19,		Nooned at Buffalo Creek.
			Camped on Slough, passed Elm Creek.
	20,		Camped on Wood Rivers.
	22,		Camped on Platte with Wagon & Handcart Co.
	23,		Camped on Platte. Passed 200 Cheyenne Warriors.
	25,		Camped opposite Genoa.
	26,		Wagons ferried across South Fork.
			Camped at night near ferry.
	27,		Camped at noon at Cleveland.
	28,		Camped for night at Columbus.
	29,		Camped for night at Freemont.
	30,		Camped other side of Rawhide Creek.
July	1,	1860	Arrived at Florence. Found 80 African Saints.
	2,		Waiting for boat at Florence.
	3,		Went to Omaha.
	6,		Left on Steamer "Emile".
	7,		Arrived at St. Joseph.
	8,		Arrived at Hannibal by cart.
			Took steamer "Die Vernon" for St. Louis.
	9,		Arrived at St. Louis. Took train for Chicago.
	10,		Boarded steamboat "Ogdensburgh" screw at Chicago.
	11,		Arrived at Milwaukee, via Chicago River, Lake Michigan.
	12,		Arrived at Mackinaw Island into Lake Huron.
	13,		Arrived at St. Claire River.
	14,		Arrived at Detroit. Crossed Lake St. Clair up the Detroit River.

July	15,	1860	Sailed on Lake Erie, to the Canadian Welland Canal at Port Colburn thru the 26 locks to St. Catherina and Port Dalhouse.
	16,		Sailed across Lake Ontario down the St. Lawrence River to Cape Vincent. Took train for Albany, N. Y. Left Albany by steamboat down Hudson River.
	17,		Arrived New York City.
Aug.	2,		Left New York docks on packet ship "Middlesex" 14,000 tons. Tapscott Line.
	24,		In Irish Channel.
	25,		Landed at Liverpool, England.
Sept.	3,		Left Liverpool. Visited Chester, Wexam, Shrewsbury, Woverampton, Birmingham, Warwick, Banbury, Didcot, Reading.
	5,		Arrived Southampton.
	10,		At Farnam, Surry.
	11,		To Aldershott, Guilford.
	13,		At Havant. Walked to Chichester.
	14,		Bosham, Ernswoth. Left for Portsmouth.
	15,		In Lanport.
	19,		At Basingstoke. Walked to Mortimer. Took train to Reading.
	20,		Bricklebury Common, Coalahs, Newbury.
	24,		At Wodburn Green, Buckingham, Windsor, Slough, Hersham, Reading.
	28,		In Farnham, Guilford, Portsmouth.
Oct.	4,		In Southampton.
	8,		At Nettly.
	11,		To Winchester, Pitt, Ramsey.
	13,		To Newton, Saulsbury.
	14,		To Redlynch, Fording Bridge, Ferndown.
	16,		In Brockelhurst, Minsted, Southampton.
	27,		In Dorset Conference.
	28,		At Redlynch.
Aug.	5,	1861	At Cold Ash, England
	7,		At Hampstead.
	8,		At Ogburne
	11,		At Aldbourne.
	12,		At Newbury.
	17,		Arrived at Waterloo Station, London.
	19,		In Chelsea.
Sept.	7,		Boarded sailing vessel "Sydney"
	8,		Sailed down Thames River.
Dec.	16,		Arrived Table Bay, South Africa. Out to Mowbray.

Dec.	18,	1861	Visited at Wineburgh, C.P. South Africa
	20,		At Newlands.
	21,		On Cape Flats.
	24,		To Belvedere, Capetown.
	27,		To Calk Bay, Simonstown.
	30,		Up to Devil's Peak, Table Mountain, Caulk-Bay.
Jan.	12,	1862	Boarded steamer "Sir Geo. Grey" for Port Eliz.
	16,		Arrived at Port Elizabeth.
	18,		To Uitenhage on borrowed horse.
	20,		Return to Port Elizabeth.
	27,		To Grahamstown.
			King Williams Town
			Elands Post
			Winterberg
			Marsdorp
			Adelaide
			Fort Jackson
			Bongola
			East London
			Queenstown
			Burger's Dorp
			Fort Beaufort
Feb.	23,	1863	Leave Port Elizabeth for Durban, Isipingo.
April	10,	1864	Leave Port Elizabeth on "Susan Pardue" for New York and Utah.
		1864	Return to Salt Lake from Mission to South Africa.
Spring of		1865	Sent to Sanpete County to engage in Blackhawk Indian War.
1864	-	1871	Employed in General Tithing Office at Salt Lake City.
Jan.	21,	1865	Married Sarah DeGrey in Salt Lake Endowment House.
Nov.	14,	1865	Henry Alfred Dixon born at Salt Lake City, Utah.
July	1,	1867	Henry Alfred Dixon died at Salt Lake City, Utah.
	16,	1867	John DeGrey Dixon was born at Salt Lake City, Utah.
April	13,	1869	Married Mary Anne Smith in Salt Lake End. House.
June	1,	1869	Timpanogos Mfg. Co. organized at Provo, Utah
Oct.	5,	1869	Arthur DeGrey Dixon born at Salt Lake City, Utah.
April	29,	1870	Alice Smith Dixon born at Salt Lake City, Utah
May		1870	Ground broken for Provo Woolen Mills on ground purchased from John Taylor.
		1871	Moved family to Provo.
Dec.	7,	1871	Sarah Ann Dixon born at Provo, Utah.
Jan.	5,	1872	Maria Louise Dixon born at Provo, Utah.
		1872	Timpanogos Mfg. Co. was incorporated with Henry A. Dixon as Secretary. (Provo Woolen Mills)

		1872	Henry A. Dixon purchased lot from William Harrison who purchased it from A. O. Smoot. (Z. C. M. I. lot on Univ. Ave. & 6th South, Provo)
April	21,	1873	William Aldous Dixon born at Provo, Utah
Dec.	22,	1873	Ernest DeGrey Dixon born at Provo, Utah
April	1,	1874	John Henry Dixon, his father died in South Africa.
Nov.	10,	1874	Robert Smith Dixon born at Provo, Utah
Dec.	18,	1874	Robert Smith Dixon died at Provo, Utah
Nov.	22,	1875	Charles Owen Dixon born at Provo, Utah
Mar.	31,	1876	Albert Fredrick Dixon born at Provo, Utah
Nov.	15,	1877	Walter DeGrey Dixon born at Provo, Utah
June	9,	1878	Parley Smith Dixon born at Provo, Utah
Oct.	9	1879	Left for Mission to England
Nov.		1880	Arrived home from Mission to England (Ill Health).
		1880	Asst. Bookkeeper for Henry Dinwoody Furn. Co.
		1881	Z. C. M. I. Shipping Clerk-Salt Lake City, Utah
Oct.	16,	1881	LeRoy Dixon born at Salt Lake City, Utah
April	10,	1882	Z. C. M. I. first minutes suggesting Provo Branch
		1882	H. A. Dixon interviewed for Manager Provo Br.
May	24,	1882	Harriet Amelia Dixon born at Provo, Utah
Sept.	27,	1883	Z. C. M. I. warehouse nearly completed. Currently carrying a limited line of staple groceries.
Jan.	4,	1884	Fire destroys Lewis Hall - B. Y. Academy.
March	10,	1884	Z. C. M. I. building completed as far as planned. Cost $11,134.11.
April	5,	1884	B. Y. Academy requested permission to use the Z. C. M. I. Building.
April	28,	1884	Henry A. Dixon stricken with pneumonia,
May	4,	1884	Henry Aldous Dixon died at Provo, Utah
May	30,	1884	Arnold Dixon born at Provo, Utah

Tunis
Fez
Tripoli
Cairo
Lower Egypt
Upper Egypt
Taodeni
Wadan
Tekro
Walata
Timbuktu
Ghana
Goa
AFRICA
Ethiopia
Somalia
Mali
Djenne
Kano
Kenya
Zanzibar
Congo Basin
Lake Nyasa
Johannesburg
Durban
Isipingo
East London
Cradock
Grahamstown
Bathurst
Uitenhage
Port Elizabeth
Cape Town
Mowbray
Simonstown

SOUTH AFRICAN MILEAGE CHART

Distance in miles between the following:

Capetown to Bloemfontein, South Africa				750	Miles
"	Cape Flats	"		7	"
"	Durban, Natal	"	(Sea)	822	"
"	"	"	(Rail)	1,253	"
"	East London	"	(Sea)	569	"
"	"	"	(Rail)	887	"
"	Johanesburg	"		956	"
"	Kalk Bay	"		17	"
"	Kimberly	"		647	"
"	Maderia Islands			4,673	"
"	Mowbray	South Africa		$3\frac{1}{2}$	"
"	Newlands	"		6	"
"	Port Elizabeth	"	(Sea)	433	"
"	"	"	(Rail)	664	"
"	Pretoria	"		1,001	"
"	St. Helena Islands			1,697	"
"	Simonstown	South Africa		$22\frac{1}{2}$	"
"	Wineberg	"		8	"

Port Elizabeth, So. Africa to		Addo	South Africa	31	"
"	"	Adelaide	"	169	"
"	"	Aliwal North	"	581	"
"	"	Bloemfontein	"	450	"
"	"	Burgherdorp	"	545	"
"	"	Cradock	"	183	"
"	"	Durban, Natal	"(Sea)	384	"
"	"	"	"(Rail)	955	"
"	"	East London	" (Sea)	133	"
"	"	"	"(Rail)	301	"
"	"	Fort Beaufort	"	196	"
"	"	Fort Jackson	"	319	"
"	"	Graaf Reinet	"	185	"
"	"	Grahamstown	"	106	"
"	"	Johannesburg	"	712	"
"	"	King Williamstown	"	259	"
"	"	New York, U.S.A.	(Sea)	6,807	"
"	"	Queenstown, So. Africa		455	"
"	"	Somerset East	"	147	"
"	"	Uitenhage	"	21	"

Distance in miles between the following;

Grahamstown, South Africa	to	Bathurst, So. Africa	34	Miles
"	"	Port Alfred "	43	"
"	"	Adelaide "	63	"
"	"	Capetown "	770	"
"	"	Cradock "	185	"
"	"	Durban (via E. L. (sea)	401	"
"	"	East London, So. Africa	148	"
"	"	Fort Beaufort "	40	"
"	"	Isipingo (via E. L. (sea)	390	"
"	"	King Williamstown, So. Afr.	80	"
"	"	Port Elizabeth, So. Africa	106	"
"	"	Queenstown " "	349	"
"	"	Somerset East " "	148	"
"	"	Uitenhage " "	120	"
Durban, Natal, South Africa	to	Bloemfontein, So. Africa	503	"
"	"	East London (via sea)	253	"
"	"	" (via rail)	905	"
"	"	Isipingo, Natal, South Africa (Noon Bros. Sugar Plantation)	11	"
"	"	Johansesburg, So. Africa	417	"
"	"	Ladysmith " "	161	"
"	"	Maritzburg " "	56	"
"	"	Pietermaritzburg "	73	"

CHILDREN OF HENRY ALDOUS DIXON

	ID No.		Birth	Death
		HENRY ALDOUS DIXON	14 Mar 1835	4 May 1884
		Sarah DeGrey	4 Feb 1844	17 Apr 1926
*		Mary Ann Smith	3 Oct 1852	27 June 1907
	1	HENRY ALFRED DIXON	14 Nov 1865	1 July 1867
	2	JOHN DE GREY DIXON	16 July 1867	4 Oct 1923
	3	ARTHUR DE GREY DIXON	5 Oct 1869	5 June 1911
*	4	ALICE SMITH DIXON DANGERFIELD	29 Apr 1870	8 Dec 1948
*	5	SARAH ANN DIXON MC CONACHIE	7 Dec 1871	26 Dec 1950
	6	MARIA LOUISE DIXON TAYLOR	5 Jan 1872	17 Feb 1947
*	7	WILLIAM ALDOUS DIXON	21 Apr 1873	22 June 1937
	8	ERNEST DE GREY DIXON	22 Dec 1873	15 June 1938
*	9	ROBERT SMITH DIXON	10 Nov 1874	18 Dec 1874
	10	CHARLES OWEN DIXON	22 Nov 1875	3 Mar 1943
*	11	ALBERT FREDERICK DIXON	31 Mar 1876	18 Aug 1945
	12	WALTER DE GREY DIXON	15 Nov 1877	26 Nov 1922
*	13	PARLEY SMITH DIXON	9 June 1878	30 Jan 1947
	14	LE ROY DIXON	16 Oct 1881	28 Dec 1926
*	15	HARRIET AMELIA DIXON WEST	24 May 1882	23 Apr 1931
	16	ARNOLD DIXON	30 May 1884	1 Sept 1960

HENRY ALDOUS DIXON

1835 - 1884

Your Affectionate
Brother,
Henry A. Dixon

MY GRANDMOTHER

SARAH DE GREY DIXON

February 4, 1844 April 17, 1926

BIOGRAPHY OF SARAH DE GREY DIXON

By Maria Dixon Taylor

Sarah DeGrey was born in the town of Dudley, England, February 4, 1844. She was the youngest child of John and Maria DeGrey. She had four sisters and one brother. Her father was a tailor by trade, and it kept him very busy to make a living.

Dudley was a coal camp, surrounded by green rolling hillsides. Upon one of these could be seen the Dudley Castle, of which the people were very proud.

The DeGrey children spent many happy hours near the walls of this structure, which many years previous had been the home of an Earl. The family hadn't joined any Church but were of a very honest and moral character. Their home was a most happy home. When Sarah was about eight years of age, this part of England was aroused by the news that there were missionaries from Utah preaching a very strange religion.

One afternoon a cousin, who was a dress-maker, of Maria DeGrey called at her home and made known to her that a meeting would be held in Dudley by these peculiar people. Maria out of curiosity attended and to her surprise was much impressed by the teachings she heard. Later these missionaries visited her home. John Hall, who was President of the Conference, made frequent calls to the DeGrey home. The result being that he had the privilege of baptizing the family. Persecution was apparent on all sides, so Pres. Hall chose night as the proper time to perform this ordinance.

One moonlight evening in a pond nearby, Brother Hall carrying Sarah in his arms down into the water, baptizing her, in the presence of members of the family. As soon as the DeGreys joined the Church, the desire came to go to the land of Zion, but they didn't have the money. The father being dead, made it even harder for them;but Widow DeGrey having much faith and being a devoted mother, got along as well as could be expected. John Hall very kindly assisted in selling the household goods and etc, receiving enough money to pay the passage to America, for the mother and four daughters: Kezia, Charlotte, Maria and Sarah.

In the meantime, John Hall, age 30, by permission of the Church, had married Selena, the oldest of the DeGrey girls. They remained in England, as did the brother Alfred. The rest took the train for Liverpool, where they set sail on the ship "Well Fleet" bound for Boston.

It was in the month of June 1856 when they sailed. The weather was beautiful, the sea being so calm that none of them experienced sea sickness. They were able to enjoy their meals, which consisted of salt bacon, beef, sea biscuits, etc. Sometime the waiters would give them lumps of brown sugar, which they would dip in vinegar, making a very tasty luxury. Water was not good. The water barrels being filled

at England. Before they got across the ocean, the water smelled bad. Still it was all they had, and they had to use it. It was very interesting to be on this large sailing vessel. The children spent much time on deck, where they could watch the sailors climb the masts and govern the ship, and see the funny porpoise jumping up and down in the water. They also saw whales in the distance spurting water. The sailors sometimes would take a swim in the sea, it being so calm. Thus they really enjoyed the trip across the great Atlantic, even though it required six weeks. Many and varied were their experiences during this trip and they are among the not-to-be-forgotten memories of the DeGrey family. They landed at Boston in July 1856.

Mother DeGrey and children were now strangers in a strange land, without funds. They felt pretty blue for a time. One day to their surprise a girl friend of Kezia met and invited them to her home at Chelsea across the bay. They felt very grateful and spent many pleasant days at this home. It was necessary to scatter out and work. Each of the girls was placed in a different home. Sarah was sent to the home of an old Minister, several miles out of Boston. The old Minister and his wife lived alone and Sarah became very homesick for her mother and sisters. This was the first time she had ever been separated from her mother. She became so sick that she was put to bed. She could not eat the old dry crusts which they brought her, the grapes she could. She became so weak that they sent word to the mother.

Mother DeGrey explained the situation of her sick baby girl, to her employer, Mr. Coburn, who agreed with her that her eleven year old girl should be brought where her mother could take care of her. Mr. Coburn, a Boston shoe merchant, was a very kind man, and was very appreciative of the good work and the splendid influence Mother DeGrey had brought into his home. He told her to bring her little girl, Sarah, to his home, for she would be a fine companion for his little eleven year old daughter. The Coburns became so fond of Sarah, after being with them for eight months, they wanted to adopt her and give her the finest of clothes and education and make a fine lady of her. She and her mother thanked Mr. Coburn for his generous offer, but they wanted to live together as a family and it was to be out West in Utah.

After living at Boston for nine months, the family had saved $112. to be used for their further journey West. When it became known the DeGreys intent to leave, the Bostonians tried to persuade them not to take such a dangerous trip. They told them of stories of the Wild Indians that roamed the plains, and also informed them that Johnston's Army was to be sent to destroy the people in Utah

John Hall and wife, Selena arrived at Boston on the ship "George Washington". They had made the trip in twenty-one days, a record in those days. This caused much talk in Boston. John, having met with an accident on the ship, was compelled to spend a week in Boston in

order to get in proper condition for the long journey before him. At the appointed time the little company, nine in number started on their westward journey (April 1857). They took the train as far as the Missouri River. It was the supposed border line of civilization. Arriving at Iowa City they purchased their equipment, which consisted of a yoke of cows, a yoke of steers, and a covered wagon. They were ferried across the river on a flat boat and travelled on to Florence where they joined the main company, which was fully organized with Jesse Martin as Captain. The long train of covered wagons commenced the journey. They travelled from 15 to 21 miles a day and stopped whereever they could find suitable camp and feeding places near a creek or river.

Sarah was now a fine built girl of twelve. She was of a very pleasant nature and assisted much in making it pleasant for her associates. She and a girl companion especially attracted the attention of Captain Martin, who invited them to run along side of his horse, while he searched for a new camp ground. They going ahead of the Company, would sing to him and he appreciated it very much. After finding a desirable place, the girls would pick up "buffalo chips" while waiting for the Company to arrive. The wagons would then form in the shape of a horseshoe as a protection against invaders that might come to molest them. For there roamed on these plains the wolfe, coyote, buffalo and wild Indians. After preparing meals they would sit around the camp fires, and sing the songs of Zion. They were so thankful for a rest. Different men took turns in herding the cattle at night outside the enclosure. After all had retired it seemed very lonesome. At times they could hear the wolf and the coyotes howl. There was also danger in the buffalo causing a stampede among the cattle. There not being much room in the wagon, the girls did much walking. Running ahead they would gather flowers and have a good time.

They could wade most of the streams, but when they came to a large river, like the Platte, they would hang onto the back of the wagon, and thus they got across all right. Upon one occasion after the DeGrey wagon crossed the Platte, the oxen and cows gave out. John Hall was left behind the wagon train. Sarah and her sister was running along singing and gathering flowers, when to their surprise they saw in the distance a band of Indians on horseback. They scampered back to the DeGrey wagon. Three or four of the Indians rode up, encircled the wagon, poked their black faces in front of the women and children. They screamed and thought perhaps they would be destroyed, as the Bostonians had told them. Thanks to John Hall, who was brave and calm. He whipped the cattle, not paying any attention to the movements of these red skins, and told them there was a large Company ahead. The Indians rode on for a distance, and seeing the camp ahead rode off. This was a great relief to Mother De-

Grey and family. They were glad to again join the Company which journeyed on unmolested. They came down Echo Canyon and viewed Salt Lake Valley. It was quite a contrast to the green lanes of England.

The DeGreys arrived in Salt Lake in September 1857, Sarah had walked practically all the way across the plains. A distance of over one thousand miles. They all felt to praise God they were so happy and thankful to be in Zion. Excitement now prevailed as the people had received news of the coming of Johnston's Army. They camped in Echo Canyon that winter. The Martin Company was also glad to get in ahead of the Army; otherwise they would have been delayed a whole year.

Maria DeGrey and family lived in the Eleventh Ward. Several years after their arrival in Utah, the older sisters married men who were called by Brigham Young to colonize the Dixie Country. This left Sarah and her Mother alone in their humble Utah home. It seemed that they became more attached to each other, than ever before. Henry A. Dixon, a brave young man, had driven a yoke of oxen in the Martin Company and had become acquainted somewhat with the older sisters. Sarah, being quite young, never took much notice of him. He had kept an eye on her and used to listen to her songs as he sat on the wagon tongue around the camp fires.

After coming to Salt Lake, Henry was called on a five year mission to his home land, Africa. Upon his return he made friendly visits to the DeGrey home. Sarah, now being a young lady of about twenty years, attracted his attention and their courtship ripened into love. They were married on January 21, 1865 and settled down to married life. He built a neat little log house on the same lot as Mother DeGrey's house so that she could still have the close companionship of her precious daughter.

Henry, being a man of ability, secured a good position in the Tithing Office in Salt Lake City. Their home was a happy one and they continued to reside in Salt Lake City, until 1871. During this period of time, three children were born to them. Henry and Sarah were called upon to part with their first born. This was indeed a great sorrow to them. This, however, was the only incident which mared their otherwise happy home during their stay in Salt Lake.

In 1870, the Woolen Mills having been established at Provo, Brigham Young sent Henry to this establishment as bookkeeper. He engaged Luke Cook (a butcher) to build him an adobe house one block west of the factory, in Provo. It was a peculiar looking house. Architecture seemed to be of second consideration, however it was a very happy home.

In this humble home Sarah continued to live. It was the birthplace

of the remainder of her family. She was the mother of nine children and was permitted to raise them all to manhood and womanhood, except her first born.

She deserved much credit for her noble effort in rearing so noble a family. Her husband was called upon to fill a mission to England in 1880, and it certainly took a heap of courage to face the problems of supporting so many children. This she did without a murmer. She felt equal to any task as long as it was a noble one. After Henry returned home, he secured good employment. All went well and the family began to prosper.

She was not permitted to enjoy this peaceful happiness for long. She was soon called upon to bear the bitterest sorrow of her life. He, who had been so noble and kind, who always brought into his home the peaceful, loving influence of a father, was called to leave the family circle. No one will ever know the feeling of the two widows, except those who have had to part with such a hero among men, and to face the responsibility of providing the necessities of life for a family of eight.

Sarah was not alone in her grief. Her husband had previously obeyed the laws of polygamy, married another wife and she also was left with a family to care for.

Together they shared each others sorrows and with one heart, one purpose and one desire, they struggled for the physical, mental and moral development of the children he had left behind. One in love and one in discipline, they spared no effort to help each child grow and develop into good law abiding, God fearing citizens. How well they succeeded let those who know their children be the judge.

For a few years after the death of her husband, Sarah devoted most of her time to the care of her family. As the children became older, she spent part of her time working for the cause in which she found so much comfort and consolation.

She was a teacher in the Relief Society of the Provo Third Ward for many years. She was also President of the Primary Association. In this capacity she labored for a number of years. In later years she, in connection with Grandma Taylor, devoted a large portion of her time to the cause of the sick, assisting when their services were needed and leaving their blessing for health and comfort in many homes.

On July 4, 1908, she in company with her daughter-in-law, Electa Dixon, visited the land of her birth. She enjoyed the trip immensely. She returned home in company with her son LeRoy who had filled a two years mission in Great Britain.

During her declining years, Grandma Dixon tasted the bitter as well as the sweet. Two of her sons, Arthur and Walter, perfect specimens of manhood, passed away. Several of her grandchildren were also taken. These sorrows she bore with fortitude.

In August 1922, her daughter-in-law died, leaving her son with a small family and an infant to care for. Grandma Dixon, although in her seventy-ninth year helped to share the responsibilities of this home. She seemed to receive new strength in this labor of love. The devotion and service she gave these motherless children was wonderful. Her life in Utah was certainly one of service. As a loyal cistizen she served her State. As a devoted wife and mother she served her husband and children. In obeying the commandments of her Maker, she served her God. As long as there was life within her body there was a desire within her heart to continue her life of service, to her children.

Her children were as follows: Henry Alfred, John DeGrey, Arthur DeGrey, Maria Louise Dixon Taylor, Ernest DeGrey, Charles Owen, Walter DeGrey, Le Roy and Arnold Dixon.

Since this history was written, the subject of this sketch died April 17, 1926, being over 81 years of age. Disease incident to old age was the cause of her death. Also her eldest son, John DeGrey Dixon passed away October 4, 1923. His sudden death was caused from apolexy. On December 28, 1926, LeRoy was called home shortly after his Mother. The whole community was shocked at this untimely death of these noble men who were loved by all.

Now in 1945 her only living children are Maria Louise Dixon Taylor and Arnold Dixon.

SARAH DEGREY DIXON

1844 - 1926

M O T H E R

To Mrs. Sarah DeGrey Dixon, at a Family Reunion, on her Seventy-fifth birthday, by her son WALTER D. DIXON

Of all lives to us, there is no other
Sweeter than that of our own dear Mother.
Born of good parentage, who were ever in search
To know how to live and join the true Church.
So, when the missionaries came, this little band
Gladly emigrated to this Promised Land.

Upon leaving Dudley, there was some commotion
In preparing for this trip across the great ocean.
While on their voyage, they were filled with glee
At so many strange sights for them to see.
Upon reaching Boston, though only twelve,
It fell to her lot to work hard and delve.

To accumulate money she did her best,
Thereby making it possible to come further West.
The people discouraged them, saying that only a clown
Would leave this good old Boston town.
To take this hazardous trip against the foe
Where only a few white people had ventured to go.

Undaunted in Council Bluffs they joined the wagon trains
For a thousand mile walk across the plains.
Discouragements confronted them and when the days seemed long,
She sang to the Captain her sweetest songs.
Her cheerfulness assisted to gladden his heart,
And made him feel more encouraged to make a new start.

From the wagons she never scarcely strayed
For buffaloes and Indians she was sore afraid.
When streams were too deep for them to wade through
They hung onto the wagon,- - it was the best thing to do.
And her older Sister Maria, would say in tones sweet and low,
"Hang on tight Sally, don't you dare let go."

At last she landed in Utah, her face full of smiles
Even though she had walked these long thousand miles.
You grew to be a beautiful woman and when proposals were offered your hand
We are glad you chose HENRY A. DIXON of that valiant Pioneer Band.

You became our Mother and we will all agree,
A better woman one never could see.

As a member of the Church you have been true blue,
Living a life most consistent, devoted and true.
You have held fast to the iron rod,
Which makes us more perfect and nearer to God.
When in delicate places we have chanced to stand,
You have always come forward with your helping hand.

With a heart full of love, you have beautifully shown
You consider Aunt Mary's Family like that of your own.
For whenever in distress we have made a call,
You have cheerfully responded to us all.
Having a guardian like you, we must not fail
For your path has been a more rugged trail.
God bless you, dear Mother, at this your 75th year
May your future path be full of sunshine, much joy and good cheer.

WALTER DE GREY DIXON

PROVO TABERNACLE
UTAH STAKE OF ZION

The First PROVO THIRD WARD
MEETINGHOUSE

MEMORIES OF GRANDMA

SARAH DE GREY DIXON

Arthur D. Taylor recalls: "No better woman ever lived than Sarah DeGrey Dixon. Even though years have passed since she left us, I clearly remember how she looked and the many activities of her life in our neighborhood on "Sandy Alley" (so called because of all the Dixon and Taylor redheads). She was medium in size, but big and tall in deeds."

Indeed, she was short - - a little under five feet in height. She was rosy-cheeked, healthy and energetic. Her good health proved to be a great blessing to Mary as well as to herself. Mary was frail and not always well. Sarah loved and cared for Mary and her children during these times with pure devotion and joy.

Grandma had a firm testimony of the Gospel. She had many wonderful virtues, such as patience and understanding, compassion and tenderness, pride and courage, frugality and independence, faith and spirituality, a quick wit and a great love for all mankind. Her desires were those of her children, and she prayed always "to remain faithful and true to the end". This desire was fulfilled and on many occasions she was destined to become second mother to her children's families, to minister to the sick and those in need. Her main concern was to be where she was needed most.

She was very religious and taught her children well by example as well as precept. She was President of the Third Ward Primary for many years and active as a teacher and visiting teacher in Relief Society. Many times she joined in singing duets for their programs. Her alto voice was very true and rich. According to the minutes of the Third Ward Relief Society, now residing in the Church Historian's Office and explored by Alice Taylor Nelson: "She bore her testimony nearly every meeting and always repeated her heart's desire:"She hoped her life would be spared to care for her children and that she would be faithful to the end." In one of her testimonies she said she could not bear the trials if she were not prayerful. She believed this life was a threshing floor to fit and prepare us for exaltation."

Grandma's "boys" worked hard. Many hair-raising tales have we heard of the hazardous log-hauling trips down the canyons, of the blizzards, wild animals, etc. Their home never knew luxury, but it knew love and loyalty. No matter what serious problems or trials involved her family, she was right there to help her brood back to safety. At times she knew more sorrows, perhaps, than joys, having three of her wonderful sons precede her in death (Arthur, John and Walter).

Among her sons were some skilled builders. Arthur, who was accidently electrocuted while in Heber, Utah, on a job, was a fine craftsman. He built Grandma's home at 270 North Fifth West, Provo

Utah. Here it was that Grandma helped and "mothered" so many of her family. An identical home was built next to it for her daughter, Maria Louise Dixon Taylor ("Aunt Rye" to all of us) and her husband Arthur Nicholls Taylor. Aunt Rye's sons, Arthur and Elton, both refer to Grandma's taking care of them while Uncle "Art" served a mission and Aunt Rye worked. Later, Aunt Rye went to England to meet her husband while Grandma stayed with the family.

Grandma also helped my parents make a dream come true. When my father, LeRoy, was called on a mission to Great Britain, my mother (Electa Smoot Dixon) and my brother, Paul, lived in Grandma's house. Grandma took care of Paul while mother enrolled in a home nursing course. Upon completing the course, mother took "case work" while Grandma continued to care for Paul. Their combined efforts earned enough money to take them both to England to meet Daddy, just prior to his release. Aunt Allie Smoot Coleman took care of Paul for three months while they were gone. Mother was able to do some missionary work while there, and together she and Grandma were able to see wonderful sights. They visited Grandma's birthplace, Dudley, England. There Grandma walked about the old neighborhood and even found one old man who distinctly remembered the DeGrey family. Upon several occasions, when in doubt as to which direction to take, she would turn to mother and say, "Leck (my mother's nickname), there's no need to be lost as long as you've got a tongue in your head." Another time, during a great celebration in London, they were almost crushed by the crowds. Grandma held her elbows out as far as she could possibly push and tightly clasped her hands across her chest. Mother was amazed to see tiny Grandma literally lifted up and borne along by the crowd. Together with Daddy, they crossed the English Channel, visiting Paris before returning home.

Grandma's whole life seemed centered in the success and welfare of her family. In 1922, Uncle Charles' beautiful wife, Virginia, died leaving six lovely children - - the youngest, an infant of two months. The oldest child, Valera, was just 12 years of age. I remember Grandma was living with us at the time this happened. She moved right into Uncle Charles' home. The baby came to our house for a while until things got organized and the baby was a bit older.

Grandma later came back to live with us. Her days were spent in planning how she could best help her children; which one needed her most. Having made up her mind, she would say, "Leck, I think I shall go UP THE LINE today to help Arnold's May (Ernest also married a 'May'). The next day she may be going DOWN THE LINE to help Rye or Louie. The 'line' was Fifth West Street in Provo, Utah, where most of her children lived.) I can remember her sitting on our little "iron chair" (child's ice cream chair which just "fit" Grandma) :

folding clothes, churning butter, mending or darning clothes that still had some "wear in 'em," peeling fruit at canning time until her poor thumb would curl backwards (invariably she wore a protective bandage), or singing songs and rhymes to us. I can still see her sitting in a brightly lighted window with her strong magnifying glass, following the lines of her large print Book of Mormon. Having had a cataract operation earlier, her sight was never good, and she had to always wear very thick lensed glasses. I wondered, as a child, how she could ever even see through her thick glasses. Later, she would have us older children read to her from this huge book. It was always a special privilege.

Grandma always liked to be "of use" - - yet she was very proud. She loved to wash dishes, "pick up", and especially spend time in her room. My sister, Allie Dixon Gardner, reminds me that Grandma's little room at our house was HERS. She had privacy and quiet there whenever she desired. It was a wonderful room, though small. It held so many charms for us children. Grandma had her own high sideboard, the shelves of which contained precious pictures of her family, handpainted dishes on stands, candy from her Christmas stocking which lasted as treats for us all through the summer. Her bed was always a great temptation to us, for it was puffed high with its feather mattress and down quilt. On great occasions she would allow us to open all doors through the narrow hall from her room into the kitchen and get a "running start" - - landing in the middle of all the puff. What fun it was to sink down - - down and do . And what a treat to sleep with Grandma once in a while. Then it was, we had the rare privilege of watching her put on her "petticoats": first the knit one, with the drawstring and crocheted around the bottom - - next the flannel one, also with drawstring - - then the linen one with lace edging, so clean and starched. Yes, it also had a drawstring. Finally her skirt, full or pleated, topped with a blouse - - or, on occasion, she may wear a dark dress. Then came her long, fresh white apron, reaching from her short waist to almost the bottom of her skirt. Her skirts ended just above the floor. They almost covered her small, high-top black shoes with low heels. The dresses she wore were made by my mother or given to her. Although she disliked fuss, she loved to have mother add a frill of lace or ruffle at the bottom of her long sleeves to cover the brown spots on her thin, work-worn hands. She often patted a bit of flour or cornstarch on the back of her hands to cover her veins. Her thin, fine dark hair was always neatly brushed on top of her head into a soft knot. In spite of the small combs to restrain them, a few "scolding locks" would find their way down onto her neck. She had very few streaks of gray in her hair even at the age of 81 years, when she passed away. Grandma had a fear of being buried alive. (In those days, it

was sometimes heard of.) She was so glad to know of "embalming" and definitely wanted to be embalmed even though she wanted to stay in her own room until she was taken to her own funeral. (As a child, this thought always haunted me a little.)

Grandma had a widow's pension from the Black Hawk War. It was used for little things she wanted to give others. At Christmas she always asked father to get her enough quarters to put in each sock for her grandchildren as a surprise. Yet, when she was given anything, she always protested.

When her "boys" dropped in, as they often did, they would bend down and give her a kiss and a hug. She would always color a "Dixon blush" and say, "Ah, go along with you." She was so pleased, but found it difficult to show it. How we children dearly loved to sit and hear her "boys" tell thrilling stories of their youth. Wildwood Resort, Provo Canyon, was the scene of many of these campfire story-telling treats.

Grandma loved Wildwood and often spent days there enjoying her family and grandchildren. As my sister, Allie, said: "Grandma was wonderful with children. She took us on hikes up as far as Scott's cabin, and took us swimming in the river - - always taking along a bar of soap to wash our legs and arms." Clarence D. Taylor recalls: "My earliest remembrances of Wildwood connect with Grandma Dixon and Grandma Taylor. In our cabin, we only had one separate bedroom. This was the Grandmas' Room. Everyone else slept on sanitary couches in the main big living room. Two wicker rocking chairs occupied the front porch. Here the Grandmas could sit and rock, watch the people go up and down the camp, chat with those who had time to stop, and observe the children playing softball, tennis, volleyball and other sports. Grandma Dixon would take a dip in the river with the other bathers of the camp."

"Just as the sun was sinking beyond the west hills, it was the signal for all the children of the camp to gather round and go with the Grandmas on their evening walk. One evening the course would lead down to the main road, cross the creek and slowly follow the North Fork road up to the "Big Cliff" at the top of the camp. Here the Grandmas and the adults would sit down and rest, and the children would play around, climb the hills for service berries, hunt for precious rocks, or throw rocks in the creek. Grandma Dixon was always cautioning us to be careful so we would not get hurt. How pleased she was when the girls would gather a bouquet of wild flowers and present them to her. Soon we would cross the creek on the three poles which served as a bridge and proceed down the trail by the creek, past 'ground dog flat' and on down the camp, visiting most of the cabins on the way. The next evening walk would take us down the main canyon road for about one-eighth of a mile to the Grandmas' Rock. At this big rock the adults

PROVO THIRD WARD CHAPEL

PROVO THIRD WARD GYMNASIUM
AND RECREATION HALL

and CHAPEL

would rest while the children played around. Then all would return back past the cow pasture, the frog ponds, the big dead cottonwood tree with the blue jays and back to the cabin, arriving just at dusk. Another favorite walk was down the railroad tracks for about one-eighth of a mile to the 'Bear's Head'. This was a cliff overhanging the railroad tracks and which resembled a bear's head. If you looked real close, you could see an eye, the mouth wide open with a tinge of red for the tongue and even an ear. Everyone kept a little closer together in going along the tracks, for fear of stepping on a rattlesnake, or having a skunk run out of the willows and weeds - -spraying you. For the older kids, a trip to Vivian Park was a treat; especially when the Grandmas would let us work at some odd and unnecessary job in order to earn a dime or quarter to spend at the store there."

In the cold mornings in Wildwood, how good Grandma's "crust coffee" tasted. It was made from the burned crusts of bread with boiling water poured over it, served with sugar and cream. Also the Mormon Tea made with hot water, sugar and cream. Alice Taylor Nelson remembers one morning in the canyon when Grandma Dixon was making bread. She noticed a pan with bits of oatmeal stuck to it, soaking with hot water on the coal stove. Realizing this warm water was just what she needed for the bread, Grandma poured cereal bits and all into the "makings" of the dough. Alice was horrified and questioned her. In reply, Grandma gave her a "straight-from-the-shoulder" lecture on Waste not, want not." (to Grandma, the bits of cereal and clean water were "food".) Clarence Taylor mentioned that Grandma would caution the children to take only the amount of food they were sure they could eat. "Make sure your eyes are not bigger than your belly." She would say. After eating, she would gather all the dishes and scrape them thoroughly clean. Anything she could save and use she would store away for another meal. Everything else she would put aside for someone's dog, pig or cow.

In the canyon, Grandma was always up first. She'd pour "creek water" into the washbowl and wash thoroughly, winding up with splashing cold water on her chest. Then she'd lovingly prepare warm wash water for Grandma Taylor, who really objected to the other Grandma's fussing over her so- - but "our" Grandma seemed to love it.

Grandma Dixon was fairness itself. "She never complained and was always ready to help anyone in need. Her loyalty and compassion were great. Before blaming others for errors, she examined herself to see if she could have helped them to avoid-wrong-doing. She was willing to share the blame." So recalls Allie Dixon Gardner.

Grandma meant many things to many people. She was noble, wonderful and a courageous person who dearly loved her posterity. The love was returned in full measure. Lessons learned from Grandma

were not forgotten. Many of her older grandchildren have living memories of her.

ARTHUR DIXON TAYLOR Comments: In 1903 when my brother, Elton was a baby, my mother went to England to meet father who was on a mission. Grandmother Dixon took over and was our mother and took care of Elton, Lynn and me. We lived with her for six months, and though I was only eight years old, I learned to love her very much and found out what a lovely, kind woman she was. Her home, that her boys built for her was just across the lane from our home, so through most of my growing up years I was near her and had her influences and guidance and love.

She used to go to Salt Lake City to attend General Conference every six months. She stayed at her sisters' place, Aunt Selina Hall and Aunt Charlotte Baddley. She took me with her on one of these occasions, the first time I had ever been on a train and the first time I ever went to Salt Lake. I remember so well that when we got off the train, there was a fruit stand nearby, and for the first time, I saw a banana. Grandmother stayed at Aunt Selina's place this time, and I remember how strange everything seemed and I became homesick. Grandma said that I came to her and said, "Grandma, the Lord will take care of us, won't he?" And, of course, she agreed with me and comforted me. She took me to Conference in the Tabernacle and we sat on the front bench. Aunt Selina had prepared a lunch for us to take along, and when the morning session was over, we did not leave our seats; but opened our lunch and ate it right there on that front bench and then she had me stretch out on the bench and go to sleep until the afternoon session started. We never left the Tabernacle from the time we arrived early in the morning until late in the afternoon when the session was over. I always admired Grandmother's faithfulness and loyalty to the Church. She had a firm testimony of the Gospel of Jesus Christ. I remember that she always bore her testimony in our Fast Meetings and she would always conclude her testimony with these words: "I hope and pray that the Lord will help me to be faithful to the end." She was so staunch and true, in my sight, that I could never see, as a boy, why she should make such a statement. Her desire was certainly fulfilled, for she was faithful and true to her testimony of the truthfulness of the Gospel up to the day she died.

I remember that she was of a very serious nature and had an abundance of courage and patience. That was made manifest when Aunt Virginia, Uncle Charles' wife, died leaving a family of little children for Uncle "Charl" to raise. Grandma took over. She was old (79 years) and her nerves were not like they were when she was young and rearing her own children. The baby, Virginia, was just born and all the rest were very young. Grandma practically reared them until they

FIRST TIMPANOGOS SCHOOL HOUSE

The Old and the New

PROVO TABERNACLES

could take care of themselves.

We must not overlook her fine qualities in living the life of plural marriage. Jealousy and partialities did often strain women's feelings to the limit under those conditons. Often bitter feelings in some families were never lived down. Grandma Dixon showed her strong character in her ability to get along with others through her life and especially with Aunt Mary and her family. She loved Aunt Mary as if she were her own sister and they, and their children, worked together to survive after Grandpa Dixon died. I often think that the struggle and fight that both families had to make for existence in those early days is what has made the Dixons united and love one another.

Grandma had lived through the Pioneer days. She crossed the Plains in a wagon train and she walked all of the way. Her Mother was a widow and took in washing for a living - - - Grandma knew what hardships meant and how valuable and scarce food was in those pioneer days. I remember an incident that happened one day when Grandma came over to our house for dinner. She insisted on helping mother get dinner ready. Mother was peeling the potatoes and Grandmother watched her for a few minutes and then came over to the sink and scolded her for being so wasteful. Mother wa s peeling potatoes as any housewife would do at that time. Grandma felt that she should just scrape the skin off and not cut so deep into the potato. Grandma lived through a period when even the skins of potatoes would have been welcomed and she felt that mother was a bit wasteful.

Grandma was loved by the women in the Provo Third Ward and was constantly sought after in times of sickness, death and troubles that came into their homes. She had lived through plenty of troubles in her own life and knew what it meant to lend a helping hand to others. She was a leader in the Church. She was President of the Third Ward Primary for many years and had many responsibilities in the Relief Society.

She and Granmother, Eliza N. Taylor, were great friends all the days of their lives. I think probably the most interesting sight I had, just prior to the end of their days, was seeing them sitting together, in two large wicker rockers on the front porch of our Wildwood cabin, in perfect peace and comfort - - talking over the old times.

We can be very thankful and proud of our heritage and birthright passed on to us by such a wonderful individual as Grandma Sarah DeGrey Dixon.

ELTON LEROY TAYLOR Comments: Grandma Dixon was a very special person in my life and was a very practical and wholesome influence in it. I was born in June, 1900, and father (Arthur Nicholls Taylor) left for his mission to England the same fall, leaving mother (Maria Dixon Taylor) and my older brothers: Arthur, Lynn and my-

self, as the baby, at home on Fifth West in Provo, Utah. Mother went back to work at Shelton's Book Store (her employer before her marriage). She rented the home they were just completing (adjoining Grandma's house on the south) and we moved in with Grandma Dixon until father's return. I became Grandma's special charge and "trial", mother being gone through the day. This seemed to be Grandma Dixon's fate and mission in life, besides rearing her own family as a young widow of limited means, to take over the "bringing up" of her "problem" grandsons and granddaughters as well as the "better behaved ones" - - teaching us the way in which we should go. We ever owe her a debt of gratitude for the things she did in our behalf.

She was loving and kind, but firm in seeing that things were done right. Her deep spiritual influence and humble, never-questioning devotion to Gospel teachings still remains with us. Her love of children and loyal devotion to her family was something to behold. Even as larger boys and girls we loved to sit on her lap as she sat in her low, armless rocking chair, while she sang to us (she had a sweet alto voice) as she rocked - - -and then would tell us pioneer stories. She would sing "sea chanteys" which sailors had taught her during the long trip by sailing vessel from England to America - - - songs they sung while raising and lowering the sails. One of Grandma's songs she sang while teaching us to count was:

"one, two, three, four, five, I caught a fish alive. Why did you let him go? Because he bit my finger so." All the while she was counting our fingers and toes. We learned to count to five FAST.

I think one of Sarah DeGrey Dixon's outstanding traits was patience. She was the exemplification of it. She was industrious - always busy. Pioneer life had taught her to be frugal. This was evident in many of the sayings she lived by: "Waste not, want not" - "We better prepare for a hard winter" "The squirrels are gathering seeds and nuts early." "A green Christmas, a fat graveyard." One of her rules for mating. "Marry opposites. A light-haired person should marry a dark-haired person." (She approved of Ethel because she felt her dark hair went well with my red hair.)

She was of a cheerful disposition, had a sense of humor - - tho' typically English, being often belated. Father delighted in telling her "mother-in-law stories". At times she hardly knew how to take him, never knowing when he was serious or having fun with her. With all the red hair in our family, someone remarked about Henry Dixon Taylor's wavy black hair. A member of the family explained: "Oh, that's the African blood finally showing up in the family." Grandma defensively came back, "I'll have you understand there is no Kaffir blood in our family."

Grandma loved her "Dixie" relatives, as all of us enjoyed their

visits to Provo. Her home was always their headquarters here. She had three married sisters living in Rockville, Grafton area of Southern Utah. Many of the people today in Hurricane, Utah area, are descendants of Maria Brooks DeGrey. Grandma loved to go to visit them although the trip down "The Black Ridge" above Toquerville was always a terrifying experience for her. You can readily appreciate this when today you travel a beautiful six-lane highway on the opposite side of the canyon and look across and see the steep, narrow, winding road which the early settlers there had to travel. Their early farms were on a narrow strip of land on either side of the Virgin River and every spring they would be flooded or cut away. Grandma said the folks there said it was named the Virgin, but should have been called "The Dirty Devil."

The last time we saw Grandma alive, was in Uncle Roy's home on Fifth West. She was bedfast when Ethel and I went to visit her on our return from our honeymoon in California. She wanted to know all about Aunt Hattie and Uncle George West, whom we had visited in San Bernardino. We had to tell her about the little two-roomed "Pot Rock" house we had moved into in Pleasant Grove. How the folks had been over and strewn rice through the house, taken the slats out of the bed, tied the sheets in knots and had even hung old shoes on the front gate. The shoe business seemed to strike her as very funny, as she burst out laughing and seemed so much like her old self again. This, I think, was the last time she laughed, as she passed away a short time later.

ERMA DIXON BOSHARD Comments: Grandma had a large picture of the Pioneer Route crossing the Plains hanging on her wall. I loved that picture and the stories she told us. That same picture is now handing in the Daughters of the Utah Pioneer Museum in Provo.

Their first home had one large room in the center with Grandma Sarah's bedroom on the west side and Aunt Mary's bedroom on the east side. At the rear was the eating kitchen and an outdoor summer porch, which Grandma used as a summer kitchen. In the hot summers, she would cook outside to keep the house cool. Grandpa planted two elm trees in front - - they are still there. He also planted a silver maple, some lilacs and mulberry trees. The mulberry trees were used as food for silkworms. The two families lived together in this home for a short time until Grandpa built another adobe house on the same lot for Aunt Mary. Grandma made all the boys' suits during their growing years. They were well-fitting and beautifully made. Grandma was always industrious and very frugal. Frugality was a dominant part of her life.

One winter we stayed with Grandma Dixon while Dad was working in Salt Lake City. I remember when Grandma went to Salt Lake to

have Dr. Stauffer remove her cataracts from her eyes. We all gathered at Aunt Rye's house, where we all prayed and fasted for her.

Grandma observed the Word of Wisdom always. It hurt her when others didn't. I can still taste the delicious "crust coffee" she used to make with burned bread and hot water poured over it. Also Mormon Tea; hot water, sugar and cream. My Dad said Grandma was the best cook in all the world.

I loved her so much. You could always depend on her in times of need - - it didn't matter what the weather, she would go where she thought she was needed most. I do love and appreciate my relatives and am proud of our heritage.

LEAH DIXON FORD Comments: Grandmother was a very marvelous person, I do know. And the older I get, the more I appreciate her. I remember we used to ask Grandma: Please sing "Can She Bake a Cherry Pie, Billy Boy, Billy Boy?" etc. That was my favorite. She would sing it over and over.

Grandmother came to our house a lot when the twins, Ronald and Ralph, were small to help mother. Ronald was not well and such a care. She would walk about four blocks in the deep snow. Mother would say, "it's too far for you to walk, and too slick, Grandma. "She would answer, "I am careful not to fall, and I need the exercise and you need my help, so I will come." Father said, "If you would only stay overnight, Mother." But she would only reply, "I need to walk, it makes me feel better, and I'm used to the heated house at Roy's - and I need my own bed at night." I am sure she was happiest there "Electa understands me just as if she were my own daughter," she'd say. I remember Aunt Electa was so sweet and tactful. If Grandma would suggest something, she would say, "Yes, I think you are right, Grandma."

Grandma would make her roly-poly pudding with fruit in it and served with cream over it. It was delicious. I still long for some. When I make it, it doesn't taste the same.

Grandma went to the Temple with our family. She was so happy about it. Mother, Dad and the small children went home afterwards. But Grandma, Erma and I stayed overnight at Aunt Sarah McConachie's" We slept with Grandma. It was such fun.

MAUD DIXON MARKHAM Recollections: When I was a little girl, we loved to hear Grandma tell of crossing the Plains. "I walked all the way," she would say - not proudly, but with a good deal of satisfaction. She even refused rides, not to break her record, I think. "But Grandma, "we'd say, "the cold, the heat, lack of water, fear of Indians?" She'd answer, "I enjoyed crossing the Plains."

While she was living on the corner of 3rd West and 2nd North, which was just a block from the big, deep-running Mill Race, her

children would often sneak away and play on its dangerous banks . . . no matter how she threatened them. This had to stop. So she and a friend, called "old Lady Radybow" put their heads together and came up with the answer. The next time the boys went to the Mill Race, they heard an eerie, wailing sound under the bridge . . then a terrible witch began to emerge in the dusk, shaking a stick and screetching at them "to never come there again." They ran home, white as sheets, to tell their mother, who knew all the time it was the dramatic performance of her friend. It was very effective.

When my father, John DeGrey Dixon was 17 years old, Grandpa Dixon died while still a young man. That first year all Grandma had to burn in her stove was green wood., but she never complained about this or rearing her large family alone - - or the sad loss of her dear Henry.

Grandma Dixon was a good cook and made excellent pies. Grandpa Dixon loved pie which contained lard in the crust. Now he was extremely opposed to eating pork and always refused it. But he never passed up pie. Once Grandma, a little exasperated said, "Henry,you just as well eat the Devil's meat, as drink his brothe."

It was General Conference and John was riding into Salt Lake City, a trip taking about three days in those times. Grandma, who couldn't go, waited for him to return to tell her who the new apostle was. As he entered, she said, "Well, John, who is the new apostle?" He told her. "Well", she said, "it's a good thing the Lord thought of him,for I never should have."

I first remember Grandma when she came to Salt Lake to stay with us while having cataracts removed from her eyes. She was always patient. In fact, I think PATIENCE was her dominant quality.

Years later we moved to Provo and lived in the north part of Grandma's house while our present house was being built. Aunt Electa and Uncle Roy lived in the south half. Grandma was staying with Aunt Rye or other children who needed her at the time. The Dixon brothers used to congregate at our place evenings. "Horses" was their main topic of conversation. "Charl" and "Ern" would often get into heated arguments as to who had the best pacer or what little "filly" could run the fastest. About midnight Grandma would get disgusted and sweep them all out of the place.

Grandma was very saving, but gave it all away to children who needed it;saving one son's home and helping others in financial stress.

LUCILE KNOWLDEN DIXON Comments: (Wife of Aldous Dixon, who lived next door to Grandma). Little Grandma was getting quite old and was not very well when I lived by her on Fifth West. Mostly we had very little to say to each other beyond the usual greetings and pleasantries.

Most of all, I was impressed by her thriftiness. Memories of want and privation in her early years and the hard experiences crossing the Plains seemed to crowd in on her as she became old and weary. She was saving beyond being reasonable, not enjoying the presents given to her. Aldous' mother often bought her a pretty white blouse or some other "dress-up" piece of clothing. She always said, "Thank you". And then, "But Sarah, I shall never live to wear it out." This went on for years. Aunt Sarah told her to get all the good out of the gift, and that she would see to it that some deserving person got it later.

Toward the end of her life she didn't want Aunt Leck's girls to change jelly or jam to a clean dish because some might be wasted in the exchange. She was not stingy - - just wanted to make use of everything.

Our children always called her "Little Grandma Dixon" to distinguish her from their own Grandma Dixon (Sarah Lewis Dixon, John's wife). Aldous used to tell a story that he said his father told him: When Grandma Dixon and her sister, Charlotte, were small and crossing the Plains, they had one ox that was a good puller and one ox that was not. When they came to a steep hill or water to be crossed and the one ox balked, Grandma would say, "Come on Charlotte, let's pray." They would go out to the side of the road and kneel down. Then they would say, "O Lord, bless all the oxen that WILL pull and all the oxen that WON'T pull. Amen."

RHEA DIXON REEVE recollections. When I think of Grandma Dixon, I picture a small, modest, independent, humble woman. I think of her as being seen and not heard. I see a small, frail, active 12 year old, foot-weary, but uncomplaining as she trekked across the hot, dusty trail of the Plains. This determination that helped her walk those long miles and not falter, I observed all through her life while I knew her. Grandma Dixon had little to say, but she was a "doer", and what she did was practical, helpful and without remuneration. Money was not Grandma's goal. The simple, everyday things were her way of life. I can remember when she ate dinner with us one Sunday. She said, "Louie, you're a good woman and a fine cook, but you could leave the frosting off the cake and it would be better for Walter and all concerned." Mother loved and understood Grandma, so she wasn't offended. Grandma was frank and plain spoken. She was kind and her intentions were meant to help and not to insult.

She had so many sad experiences and times were so hard in her girlhood and all of her married life that she never ceased being frugal, thrifty and self-sacrificing. I recall Erma and I picking strawberries in the hot sun to earn a little money. With some of our meager earnings we bought Grandma a nice black purse. (The one she had was so very shabby.) We wrapped it nicely and bought a card and wrote our

love for our Grandma Dixon. We took it to her home which at that time was Uncle LeRoy's place. Well, we were all smiles as we entered the door and called, "Happy Birthday, Grandma!" As we glanced at her face, our smiles changed to frown as Grandma said, "Gracious me, girls, I don't need a present. There isn't anything you could buy that I could use." We insisted on her opening the gift and thought when she saw it she would change her mind. But no, she said, "That's a very nice purse, but I like the one I have and it will do for me, the little shopping I need to do these days." She wouldn't accept it and thanked us and told us to get our money back and buy something for us. We were sad all the way home and my father, in his kind way, tried to reassure us that this was Grandma's "way", but deep down in her heart she was happy because we loved her enough to get something for her.

Frills, silks and satins were not a part of Grandma's wardrobe. She wore plain, practical, dark clothing that wouldn't show soil and would wear well. "Durable" was an important word to Grandma. Her character proved to be "durable", too. I can think of her hands wrinkled and rough from years of dedicated service to family, neighbors and friends. Work was her goal. She had learned the satisfaction of work well done as a child. As she grew, her desire to help and give service grew also. I heard her tell my mother, after the death of my beloved father, that she was glad my mother enjoyed housekeeping and working hard, as that would help her through the sad days to come, and comfort and sustain her. The poet tells us that into each life some rain must fall. Cloudbursts came into Grandma's unselfish way of life, in spite of her goodness and faithfulness to her God. He tested her and found that her heart and shoulders were equal to the challenge she must meet. All her days when things went wrong, she did not ask to be freed from sorrow and hardships, but plead for strength and courage to conquer adversity. I can't recall her complaining.

One day Erma and I were visiting with Grandma. We asked her about polygamy and said we didn't think it was fair for Grandpa to marry a young, pretty girl when she was old and had so much work to do that she couldn't spend time or money to dress up. We made some silly comments about what we would do to get rid of the other wife. Grandma didn't get upset, but looked sternly at us and said, "It is wise to keep still when you don't know what you're talking about. Anyway, the Church has changed this law and you won't have to live it, which is a good thing, as you aren't unselfish and big enough to live in that way." She added that she loved Aunt Mary and her children and treated them as her own. I know this is true and that good feeling of togetherness is a part of our present day heritage.

Grandma was meek and unassuming. She didn't want compliments or pay for the service she gave. She felt that the Landlord of Life had

given her more than she could ever repay by just giving her the privilege of living. To her, "living was working and giving." I think Grandma, if she had been asked about her blessings or what she was thankful for, would have said, "I cherish the treasures I have been given here upon this lovely earth. I appreciate my many blessings and thank God for my birth."

Grandma's wealth consisted of the love she received from a good, upright, devoted husband who lived the good life well. Her cup overflowed with the joy that each of her sons and daughter brought her. After Grandpa passed away, through her wisdom, ability to work, faith and courage, they had a happy home and were not deprived of the necessities of life. Grandma, by example and precept, taught appreciation to her family. I can remember my father telling how thrilled they were with a few pieces of molasses candy on Christmas Day; how proud he was of his "home-made" clean clothing. Grandma didn't try to"keep up with the Joneses." She didn't covet her neighbor's good fortune, but was content.

I can remember her helping mother bottle fruit for our boarders when it came noon, she took off her apron and said, " I shall eat with Rye or Charles" (who lived nearby). "They can afford to feed me more than you can." This would make my mother sad, as the little food Grandma ate didn't amount to much. After lunch she would be on hand to finish the fruit. I can't remember when Grandma just "dropped in" to visit. She would come when she knew there was something extra to be done. Idleness was not a fault of my Grandmother's.

I referred to her "worn-out pocketbook " I doubt if its contents were ever more than $5 at a time, but she carried it with her and used it wisely. She was honest to a fault with paying her share to the Church or whatever donation that was called for her to contribute. I can recall coming home from school one day and asking my generous mother for some money to get something that my friend had. Mother didn't have the change. Grandma felt it was a worthy cause and without any one's knowing about it, she gave me the money and said, " This is my secret." I said I'd pay it back, and she answered, "You help your mother and that will be the debt paid."

One day Erma ate dinner with us. Grandma happened to come in. She said, "Mercy me, Louie has enough mouths to feed without your eating here. Your father can afford to feed you and Louie cannot." Erma cried and ran home. I was provoked at Grandma, but realized how concerned she was about helping my mother. Grandma had been so poor in worldly good most of her life that she could realize how other poor people felt and didn't just sympathize, but managed with her limited store to share with them. Her consideration of others won her many devoted friends. Grandma was sincere. She didn't pretend or exaggerate. She didn't approve of the hypocrite, and her word was

her bond. She was a most spiritual person. She communicated and kept in tune with her Heavenly Father. She was a faithful servant and attending Church was the highlight of her week. I loved my grandmother. I am happy for my memories of my association with her and I am pleased to relate them to the Dixon youth to cherish and appreciate."

VESTA DIXON BOOTH Comments: "I remember Grandma Dixon was always the first to come and help if anyone was ill. I remember her telling my mother, "Hattie, you are like I am; we have that rosy-cheeked English complexion and no one ever thinks we are sick, because our skin isn't pale. We can be as sick as anyone, even if we look the picture of health."

NANCY McCONACHIE ARMSTRONG recalls how Grandma loved to do Temple Work. She stayed at Aunt Sarah McConachie's, sometimes for ten days at a time. Nearly every day she'd spend a full day at the Temple. She'd take her lunch and Nancy would go from school to the Temple Grounds to go home with Grandma. She came prepared to have a long wait, for Grandma was never quite through. Although they had money to take the streetcar home, Grandma insisted on walking up steep Main Street Hill, home, and use the money for the Temple.

Some of the sayings remembered by VIVIAN HASTINGS KERR, who lived at the LeRoy Dixon home the same time as Grandma Dixon: "Comb that child's hair; she looks like a broom in a fit." "That girl can throw more out the back door with a spoon than her husband can bring in the front door with a scoop shovel." At times when Electa was nursing her babies, yet being busy, would "hand them over" to others to tend, Grandma would say,"Leck, you are teaching that child to have nothing but cupboard love for you."She would often say,"Leck, you and Vivian go along with your work, I'll churn; you don't have to think to do that." Early every morning you could see her going up or down Fifth West to some home of her family to give of her unselfish devotion wherever she thought she could do the most good.

Sarah DeGrey Dixon, a woman small in stature, but "tall in deeds", died in "her room" on April 17, 1926, in Provo, Utah, at the age of eighty-one years. For several days prior to her death, I remember the family gathering around her bedside. "Her body is really worn out", they would say, "but her valiant heart just won't give up". WHAT A PIONEER she was - - what a courageous spirit - - an example of all that is "eternally" good. Surely her heart's desire to "remain faithful to the end" was granted. She was buried in Provo City Cemetery on April 19, 1926.

Compiled by
Sarah Vera Dixon Summerhays
June 1969

A PATRIARCHAL BLESSING
of
SARAH DE GREY DIXON

Provo, Utah
Nov. 17, 1900

A blessing pronounced by Patriarch Charles D. Evans upon the head of Sarah DeGrey Dixon, daughter of John DeGrey and Maria Brooks, born in Worcestershire, England, January 27, 1845.

Sister Sarah by virtue of my office I lay my hands upon thy head, and pronounce and seal upon thee a blessing, for thou art of the royal seed of Ephraim and heiress of eternal covenants. Thou hast been tried and weighed in the balances, and art not found wanting. Thou art a great mother in Israel. Thy soul is honest and thy love of children boundless. Thou wilt have power to train them in the ways of the Lord. They will cling unto thee and never forsake thee. Thy feet are established in the path which leads to thy glory and thou shalt not fall under trial, but be like the great oak to resist the storms. Thy humility is recorded by the angels, for pride hath not lifted thee up. Highly favored art thou of the Lord, like Elizabeth and Mary of old. Great shall be thy blessings and thou shalt be lifted up above many. The Lord loveth thee for thy righteousness. He will make thee great and thy royal generations shall never cease out of the earth, nor thy name be taken from the book of life. Prudence and wisdom will abide in thee as a fountain, and thou shalt direct thy steps aright, and be strong in the Lord. Israel upon thee the blessing of inheritance with thy husband, and with thy generations forever. The words of thy lips shall comfort the sorrowful and bind thy children unto the Lord. Intelligence shall beam from thy eyes as the light of precious gems before a flame. Thy throne is prepared before the foundations of the earth; thou shalt stand with the great mothers, and overcome by faith. Thy food and raiment shall not fail, but thou shalt be a queen forever and I seal thee up to come forth in the morning of the first resurrection in the name of Jesus Christ, Amen.

Blessing # 2157. Recorded in Book C, Page 394 by CHARLES D. EVANS, Patriarch.

MY GREAT GRANDFATHER

THOMAS TAYLOR

May 21, 1792

THOMAS TAYLOR

Thomas Taylor, according to his son George, was a good natured man, always looking on the bright side of life. By his wit and humor, he was called the clown of the village. He was a pump maker by trade. Thomas Taylor was born May 21, 1792 at Birmingham, England. His parents were Richard Taylor and Margaret Broughall.

He married Anne Hill, of Birmingham, England, the daughter of Joseph and Sarah Tedd Hill.

Thomas Taylor and Anne Hill were the parents of the following three children, all born at Birmingham, England:

William Taylor	Born May 26 1835	Died
George Taylor	Mar 25 1838	Sept 4 1926
Mary Taylor	Mar 3 1840	Apr 10 1901

MY GREAT GRANDMOTHER

ANNE HILL

June 13, 1813

ANNE HILL TAYLOR

Anne Hill Taylor was born June 13, 1813 at Birmingham, England. She was the daughter of Joseph Hill and Sarah Tedd.

Anne Hill and Thomas Taylor were married prior to 1835, for their first son, William Taylor, was born at Birmingham, England on May 26, 1835. He died before reaching maturity.

Although Anne was an invalid and suffered greatly most of her life, she was an excellent seamstress and contributed much to the support of the family.

The second son, named George, was born March 25, 1838 at Birmingham, England. He was an ambitious and obedient son, who started working at the age of eight years. Of his first wages of a shilling, he gave it to his mother, except two pennies, which he kept for his own use. He joined the Church of Jesus Christ of Latter Day Saints and together with his wife, Eliza Nicholls Taylor and three children, migrated to Utah in 1863. He died September 4, 1926.

Anne Hill Taylor's daughter, Mary, was born in Birmingham, England on March 3, 1840. She married John James Hickman and had four children, two boys and two girls. She died on April 10, 1901.

Clarence D. Taylor
September 1979

MY GREAT GRANDFATHER

THOMAS ASHFORD NICHOLLS

May 25, 1803 July 17, 1854

THOMAS ASHFORD NICHOLLS

The eighth child and fifth son of Thomas Nicholls and Pheobe Johnson was given the name "Thomas Ashford Nicholls. He was born at Birmingham, England, May 25, 1803.

In 1831 he met and married a young widow by the name of Harriet Ball Patterson. Harriet had a two year old girl by the name of Carolyn Patterson, who came to live with her new father. Carolyn only lived to be eighteen years of age.

Thomas Ashford Nicholls was a member of Her Majesty's Armed Service, and as such he was required to move from one garrison to another. Periodically he received orders on where his new home would be. When he received his pension, he and his family moved back to his birthplace, Birmingham.

Thomas Ashford Nicholls and Harriet Ball had the following children:

Mary Ann Emma	B Feb 17	1833	at	Dublin, Ireland
Elizabeth	Oct 20	1834		Birmingham, England
Frederick	May 3	1836		Birmingham, England
Eliza	Apr 29	1838		Portsmouth, England
Harriet	May 14	1840		Dover, England
Pheobe	Apr 13	1842		
Thomas Ashford	Nov 10	1843		
William	Nov 11	1845		Chatham, England
John		1847		

From the places the children were born is evidence of a soldier and family on the move.

1854 found Thomas Ashford Nicholls living on a government pension and living at 17 Court, Upper Windsor Street, Aston. Here he died of dysentry on July 17, 1854, at age 51.

Clarence D. Taylor
September 1979

MY GREAT GRANDMOTHER

HARRIET BALL

February 1804 1856

HARRIET BALL NICHOLLS

Harriet Ball was born in February 1804 at Brighton, England.

Prior to 1829 she married John Patterson, who died in 1831, leaving a wife and one daughter, Carolyn Patterson. Carolyn was born in 1829 but only lived to be eighteen years of age. She died in 1847.

Shortly after the death of her first husband, Harriet Ball Patterson married Thomas Ashford Nicholls, a member of the British Armed Service. Her husband's occupation was that of a gun furniture polisher. This required that he move and live in the diferent garrisons, for indefinite periods of time.

February 17, 1833, found the Nicholls living in Dublin, Ireland, where their first child, Mary Ann Emma, was born February 17, 1833. Emma later married William Lightwood. She diedin Provo, Utah on August 31, 1905.

For the next three or four years, The Nicholls were stationed at Birmingham, for here Elizabeth Nicholls was born, October 20, 1834 and Frederick Nicholls was born May 3, 1836. Both of these children died before reaching maturity.

Eliza Nicholls, my Grandmother, was born at Portsmouth, England on April 29, 1838. She married George Taylor in the Church of England, Parish of Edgbaston, on July 5, 1857. She died at Provo Utah, June 27, 1922.

Harriet Nicholls, the fifth child of Harriet Ball and Thomas Ashford Nicholls was born at Dover, England, May 14, 1840. She married Ebeneser Hands and remained in Birmingham, England. Harriet Nicholls Hands daughter, Harriet (Hattie) was sponsored to this the United States, by her Aunt, Eliza Nicholls Taylor. Hattie Hands lived with her Aunt Eliza when she first came to this country. Later Hattie married William A. Dixon, and lived to be ninety-nine years of age.

Pheobe Nicholls, born April 13, 1842 and Thomas Ashford Nicholls born November 10, 1843. Both died in infancy.

At Chatham, England on November 11, 1845, Harriet gave birth to William Nicholls. Eliza Nicholls Taylor made it possible for Uncle "Billy" to come to the United States. Here he became a hardware merchant in Provo, Utah. He died July 27, 1904 and is buried in Provo, Utah Cemetery.

The last baby of Harriet's was born in 1847 and given the name of John. He died as a child.

Harriet's husband died of dysentry at their home, 17 Court, upper Windsor Street, Aston, England on July 17, 1854.

After her husband's death, Harriet moved her little family to Court 19, Staniforth Street, Birmingham, where she died of heart disease on February 12, 1855, just seven months after her husband's death.

Clarence D. Taylor
September 1979

MY GREAT GRANDFATHER

JOHN HENRY DIXON

May 28, 1786 April 1, 1874

S. D. Mutton Lane
Mile End Road
London, England

JOHN HENRY DIXON

1820 Settler to South Africa

Yours
&
Lordship's most Obd.t
humble Servant
John Henry Dixon

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John Henry Dixon was born May 28, 1786 at West Ham, Essex County, near London, England. He was the son of Thomas Dixon and Sarah (Elizabeth) Dixon. He had the following brothers and sisters who were all christened in the old Parish Church in West Ham, Essex County, England:

Thomas John Dixon	Christened	Oct. 29, 1780
Richard Dixon	"	June 22, 1783
Joseph Dixon	"	June 29, 1785
Mary Ann Dixon	"	July 31, 1791
Charles Dixon	"	Mar 16, 1796

The period in which John Henry was born seemed symbolic of his later course in life. It was a period of revolution and change. At this time Britain officially recognized the complete independence of the United States at the signing of the Peace Treaty in Paris in 1783. And in the year 1787 the Constitution of the United States was inspired and framed in its broad form. In England, the industrial revolution was just commencing; for in Nottingham in 1785 a cotton mill had just installed the first steam engine to drive its machinery. In July of 1789 the French Revolution began by the storming of the Bastille in Paris.

John Henry Dixon married Margaret Waldon, who gave birth to the following girls while still living in England:

Mary	Born in	1811	
Emma	"	1814 - Married	Charles P. Webber
Eliza	"	1816 "	Sargent
Sarah	"	1818 "	Atkins

Their only son, William Henry Dixon, was born November 24, 1821 in South Africa, and was later married to Emily Emberton Anderson.

Early in the 19th century, Great Britain was experiencing an adjustment period, both socially and economically, with a shift of the industrial population from their work in the cottage industries to the large factories located in the towns and villages. This fast and uncontrolled growth of the towns resulted in inadequate, filty and sub-standard living conditions for the workers, which in turn caused much dissatisfaction amongst the workers and their families.

The return of 300,000 soldiers from the victorious Napoleonic War in 1815, all seeking their former postions, and the termination

of all war contracts and subsidies, which resulted in further unemployment; as well as the crop failures on the farms - all contributed to the general prospects of a major depression.

With such a a dismal economic picture, it is understandable that many persons, including John Henry Dixon, began to think and investigate into the possibilities of emigrating to a new land. For several years, America had been a land of opportunity and a great many people all over Europe had gone to the United States Colonies to make their living as well as a home for their families.

With the loss of the United States Colonies in 1783, the British Government was against opening up new colonies and encouraged expansion of the existing colonies in Canada, Australia, India, or the newly acquired Cape of Good Hope.

Up to 1819 the British Government looked upon emigration as a drain on its manpower and wealth, rather than a cure for its domestic problems. Inquiries received for information on emigration, were never answered or curt, discouraging or even dis-respectful answers were given in reply. Requests for Government aid in settling newly acquired territory was bluntly refused.

Grahamstown (birthplace of Henry Aldous Dixon) in the year 1819 was the chief military center of all the Cape frontier in South Africa. In April 1819, 10,000 Kaffirs in broad day-light, made an attack on Grahamstown. With a garrison of only 400 British Soldiers, they were very fortunate in driving the native invaders out of the Cape Colony, back to Kaffirland. Just how long the British Soldiers were going to be able to hold the natives in their restrictive area, was a most vexing and doubtful problem. To maintain more troops and strengthen military posts was going to be a very costly operation for the British Government.

The Cape of Good Hope was very important to the British Government as a "half way house" between England and India. All vessels going to the Far East or around the Cape stopped long enough to replenish their supplies and fill their tanks with fresh water. Here a naval base was maintained for the protection of Britain's vast fleet of merchant and naval vessels.

In order to further protect the Cape of Good Hope from the native invaders and to retain it for its geographic location, a less costly plan than garrisoning a large troop of soldiers here, was presented by the Governor of the Cape, Lord Charles Somerset. He recommended to the British Parliament that they appropriate 50,000 pounds($250,000) for the colonization of the unoccupied Zuurveld with 4,000 British Subjects. (Although the Settlers were unaware of it, the real "purpose of this plan for a new settlement, was to establish a

sturdy and reliable human buffer between the war-like Kaffir tribes on the east, and the European Colony on the Western perimeter of the area".

The people of Great Britain took to this colonization plan with great enthusiasm. Literature and public meetings were presented in all parts of the Country.

John Henry Dixon in the year 1819, was a very industrious and enterprising man of 32 years. He was following his chosen profession of a joiner (specialized carpenter). At this time he was living at No. 8 Mutton Road Lane, Mile End Road, London, England, with his wife Margaret and four young daughters. After having obtained some of these Government pamphlets publicizing the free land of South Africa, he attended one of the meetings being held near his home. Thus the spirit of his day - - -for freedom - - -for wealth - - - to contribute to the growth of a new country - - - and a change for a better way of life, presented itself in these Government announcements of free land, it offered a future life of wealth and ease at the Cape of Good Hope.

Not having received sufficient details of the plan at the meeting, John Henry requested additional detailed information regarding emmigration to the Cape of Good Hope when he applied to the Colonial Office at Downing Street, London. The following circular was sent to him:

Downing Street, London, 1819

" I have to acquaint you in reply to your letter of the that the following are the conditions under which it is proposed to give encouragement to emigration to the Cape of Good Hope."

"The sufferings to which many individuals have been exposed who have emigrated to His Majesty's Foreign Possessions, unconnected and unprovided with any capital, or even the means of support, having been very afflicting to themselves, and equally burdensome to the Colonies to which they have proceeded, the Government has determined to confine the applications of the money most recently voted by Address in the House of Commons, to those persons who, possessing the means, will engage to carry out at least ten able-bodied individuals above eighteen years of age, with or without families, the Government always reserving to itself the right of selecting from the several offers made to them those who may prove, upon examination, to be most eligible."

"In order to give some security to the Government that the person undertaking to make these establishments, have the means of doing so, every person engaging to take out the above mentioned number of persons or families, shall deposit at the rate of ten pounds (To be repaid as here-in-after mentioned) for every family so taken out, prov-

ided that the family does not consist of more than one man, one woman and two children under fourteen years of age. All children above the number of two will have to be paid for, in addition to the deposits above mentioned, in the proportion of Five Pounds for every two children under fourteen years of age, and Five Pounds for every person between the ages of fourteen and eighteen."

" In consideration of this deposit a passage shall be provided at the expense of Government for the Settlers, who shall also be victualled from the time of their Embarkation until the time of their landing in the Colony."

" A grant of land under the conditions hereafter specified, shall be made to him at the rate of One Hundred Acres for every such Person or Family whom he so takes out; one third of the sum advanced to Governments on the outset, shall be repaid on landing, when the victualling at the expense of Government shall cease. A further proportion of one third shall be repaid as soon as it shall be certified to the Governor of the Colony that the Settlers, under the direction of the Person taking them out, are actually located upon the Land assigned to them, and the remainder at the expiration of three months from the date of their location."

" If any Parishes in which there may be redundancy of population shall unite in the selection of an intelligent individual to proceed to the Cape, with Settlers under his direction, not less in number and of the description above mentioned, and shall advance money in the proportion above mentioned, the Government will grant land to such an individual at the rate of One hundred Acres for every head of a Family, leaving the Parish at liberty to make such conditions with the Individual, or the Settler, as may be calculated to prevent the Parish becoming again chargeable with the maintenance of such Settlers, in the event of their returning to this Country."

" But no offers of this kind will be accepted, unless it shall be clear that the Persons proposing to become Settlers have distincly given their consent, and the head of each Family is not infirm or incapable of work."

" It is further proposed that in any case in which One Hundred Families proceed and apply for leave to carry out with them a Minister of their own persuasion, Government will, upon their being actually located, assign a salary to the Minister whom they may have selected to accompany them, if he shall be approved by the Secretary of State."

" The lands will be granted at a quit rent to be fixed, which rent, however, will be remitted for the first Ten Years; and at the expiration of Three Years (during which the party and a number of families, in the proportion of one for every Hundred Acres, must have resided

on the estate), the land shall be measured at the expense of Government, and the holder shall obtain, without fee, his title thereto, on a perpetual quit rent, not exceeding in any case Two Pounds Sterling for every One Hundred Acres; subject, however, to this clause beyond the usual reservations, that the land shall become forfeited to Government, in the case the Party shall abandon the estate, or not bring it into cultivation within a given number of years."

" P.S. In order to ensure the arrival of the Settlers at the Cape at the beginning of the planting season, the Transports will not leave this Country until the month of November."

" The usual reservations are the right of the Crown to Mines of Precious Stones, of Gold and Silver, and to make such roads as May be necessary for the convenience of the Colony."

Other details subsequently furnished but not mentioned in the original (first) Government Circular were as follows:

" Agricultural implements, seed and other essential requirements were to be supplied at prime cost when the Settlers landed, and rations (also at prime cost) were to be issued until the first harvest had been reaped. The total assistance from the Government, therefore, consisted of a free passage, a grant of land, a remission of the quit-rent thereon for the first ten years; otherwise the Settlers were expected to fend for themselves from the moment they landed, except that tents were to be loaned to the Settlers until such time as they were able to build themselves more permanent homes.

Most specific instructions were issued that no Settler should be allowed to own slaves or even hire native labor, and that all work on the lands alloted was to be performed by free white labor, any contravention of these stipulations rendering the lands liable to instant forfeiture.

"If more than one-fifth of the Settlers in a party abandoned their location, the Government reserved the right to resume possession of the land."

Although the Government reserved the right to make the final selection of the Settlers, the "Heads of the Parties" were allowed to make what arrangements they pleased with the persons they desired to accompany them which fell into one of the following classifications:

1. The Independent Settlers.

These persons banded together in a Party, with one of their member appointed as Party Head. They paid their own deposit money and were to receive their One Hundred Acres of land.

2. The Sole Proprietor.

The Party Head, a man of considerable wealth, assumed all financial responsibilities of his members. Having paid their deposit money, the members indentured themselves to him as a servant for

a specified number of years, and generally waived all rights to the One Hundred Acres of land, in favor of the Party Head.

3. The individuals who emigrated at their own expense, belonging to no particular group, paying their own expenses and receiving nothing more from the Government than the One Hundred Acres of land.

Not belonging to the wealthy class, John Henry Dixon sought out eleven of his friends and their families and volunteered to act as their Party Head in making arrangements with the Government. Each contributed their own deposit money, and each received their own One Hundred Acres of land in the Cape of Good Hope Settlement.

Those subscribing to the Dixon Party were:

NAME	AGE
James Carney	28
Elizabeth	29
Elizabeth	3 Months
Joseph Daniel	36
Elizabeth	35
Richard	7
John Henry Dixon	32
Margaret	36
Mary	9
Emma	6
Eliza	4
Sarah	2
Henry Fuller	25
Susannah	23
George	4
Charles	$1\frac{1}{2}$
Robert Herman	34
Mary Ann	36
Mary Ann	7
Eliza	2
George Marsden	40
Elizabeth	34
Elizabeth	8

NAME		AGE
Jesse Paxton		39
Sarah		39
	Eliza	4
	David	2
	George	7
	Henry	5
	William	13
	Charles	11
James Vice		24
Sophia		30
	John	8
	James	3
John Vice		30
Elizabeth		28
	Elizabeth	2
	Ann	3 Months
Richard Webb		29
Elizabeth		22
	Edward	2
	Richard	3 Months
John Wyatt		31
Jane		34
	Jane	7
	Ann Mary	3
	Amelia	4
	John	2

John Henry, having raised the 130 pounds sterling as the deposit required, immediately made application to the Colonial Office for permission to proceed as a Settler to the Cape of Good Hope. His application was accepted and he was notified to have his Party on board the sailing vessel, "Ocean", anchored at Depthford, London, the latter part of November. The following letter was sent from London, England to Lord Charles Somerset, who was the Government Agent and representative of the Crown, in the new Colony:

Downing Street, London
9 November 1819

My Lord

I am directed by Earl Bathurst to transmit herewith to your Lordship a return of persons proceeding to the Cape of Good Hope under the direction of Mr. J. H. Dixon to settle in the Colony under the regulations which have been promulgated by His Majesty's Government, and I am directed to desire that your Lordship will cause a portion of land to be alloted to Mr. Dixon in conformity to these regulations.

Mr. Dixon has deposited the sum of 130 pounds as specified in the Return; and I have to request that your Lordship will issue your warrant to the office of the Commissoriat Dept. at the Cape for the repayment to Mr. Dixon, of the amount of his deposit money in proportions, and in the periods stated in the regulations.

I have the honor to be
My Lord your Lordships
most obedient humble servant

HENRY GORDSTRUM

General
Honorable
The Right
The Lord Charles Somerset

Return of Settlers proceeding to the Cape of Good Hope, under the direction of John Henry Dixon, 8 Mutton Road Lane, Mile End Road, London, England.

Total No. of Men	11
Total No. of Women	11
Children under 14 Yr.	27
Whole Party	49

NAME	AGE	PROFESSION	PARTY	SHIP	LIST
John Henry Dixon	32	Joiner Party Leader	Dixon	Ocean	47
Margaret Waldon	36				
Mary	9				
Emma	6				
Eliza	4				
Sarah	2				

(Copied from 1820 Settlers
(manuscript C. O. 1878), Archives
Capetown, Union of South Africa
By Clarence D. Taylor, Jan. 23, 1933)

The winter of 1819 had been the most severe weather around London, in forty years. The thermometer had continually registered several degrees below freezing temperature. This freezing temperature mixed with piercing artic winds and heavy snowstorms had delayed the departure schedule of the Settler's ships. The freezing ice on the Thames River had imprisoned the eight, three-masted, 400-500 ton sailing vessels, which were all loaded with passengers, baggage and supplies, ready to depart for the Cape of Good Hope.

January 6, 1820, the ship, Ocean, with Capt. Davis at the helm; the Settler Parties under the direction of J. H. Dixon, composed of 48 persons from London; E. Damant, numbering 57 persons from Norfolk; W. Howard, numbering 60 persons from Buckinghamshire; and Dr. N. Morgan, with 41 persons from London; a total of 206 Settlers, plus the crew, was able to free itself from the ice choked mooring at Depthford and proceed as far as Portsmouth. Here it encountered one of those treacherous "January Gales", which tore the ship "Ocean" from its moorings and caused it to collide with the Settler Ship "Northampton" which was taking on passengers at Portsmouth. Both ships were somewhat damaged, but not sufficient to further delay their departure from Portsmouth.

Whole tiers of vessels had been driven by this gale, from their moorings, and were drifting in the darkness down the Thames River. Several ships along the South Coast had to put in for shelter and food at the nearby ports, in consequence of this big "blow".

The Settler Ship "Sir George Osborn" was grounded by this gale, near and opposite the Greenwich Hospital, and was refloated with difficulty. The "Nautilus" was blown onto the dangerous Goodwin Sands and grounded for some time. It was finally re-floated into deeper water and was able to continue its course.

Finally, the Ship "Ocean" was able to reach open water where the sea was running high and there was plenty of room to maneuver and proceed southward. In the shallow Bay of Biscay the weather was tempestous, but after that milder weather conditions prevailed. With the warm, sunny weather and a calm sea, the Settlers on the "Ocean" took on a new life and began to talk, think and make plans for their new home and new way of life in the Cape of Good Hope.

Amid these calm and peaceful days came a most appalling experience to the passengers of the ship "Ocean" as the ship was lying in anchor at Porto Prayo, one of the Cape de Verd Islands.

"In the dead of night, her passengers were rudely awakened from their repose by the loud booming of a cannon, and by the tearing through of the rigging, by a cannon ball from one of the batteries on shore. The excitement, consequent upon this act of hostility towards the ship, lying as it was in a friendly port, was as may be imagined, very con-

siderable; but while the affrighted emigrants were conjecturing as to the cause of it, a second discharge followed, the ball this time striking the ship with such force that it was feared the masts would go by the board. The excitement and consternation were intense. But yet another ball was sent hissing towards the apparently doomed vessel, this time falling short, and diving into the sea with a noise resembling the plunge of a redhot shot. The shot which had struck the vessel was a nine pounder, and entered the storeroom only three feet below the floor of Mr. Howard's cabin. A hostile schooner, it was afterwards explained, had visited and fired upon the Port a few weeks previously. A schooner simiarly rigged had entered the harbor with the "Ocean", and sentinels at the batteries were ordered to keep close watch of her. A boat, it was thought from the schooner, was seen approaching the shore, and fearing hostile intentions, the shots which had so nearly wrecked the "Ocean" had been fired at it, with the results stated." (From T. Sheffield, Story of the Settlement)

The "Ocean" passed near the island of Madera, and since the day was so clear, the Settlers could see the top of Teneriffe Peak in the Canary Island Group, long before any other land became visible. The white, snow covered peaks rises 12,152 feet above the sea level.

At Jago, which is just about half the distance from London to Capetown, a stop of several days was made. Here it was possible to buy or trade old clothes for fresh fruit such as oranges, bananas, cocoanuts. One of the young men traded an old coat for 200 oranges, a fine goat and kid, and 12 cocoanuts. He bought a sheep for a dollar and a 14 pound turkey for a pair of shoes. Sheep and cattle were purchased here by the Captain of the vessel to supply a source of fresh meat for the remainder of the journey. Having no way of refrigeration for foods, the cattle, sheep and poultry were brought aboard alive and were fed and taken care of until needed for food, then they were butchered and consumed.

The ship "Ocean" was very fortunate to have two medical doctors aboard. They provided the best medical care possible under the circumstances in keeping the 206 persons plus the crew in good physical condition. Doctor Nathanial Morgan, was head of the Morgan Party which consisted of 41 persons all from London. He became a very close friend of J. H. Dixon and wife. The other doctor, John Atherstone, a member of the Damants' Party, later received much publicity because of his recognition of the first diamond at the fabulous Kimberly diamond mine.

April 15, 1820, after traveling between 6,000 and 7,000 miles, the vessel "Ocean" dropped anchor alongside other Settler Ships in Algoa Bay - - - the end of the long sea voyage.

Much to the disappointment of the Settlers, the ship had dropped

anchor at Table Bay (Capetown). Passengers were not permitted to leave the ship. After spending about ten days replenishing provisions and fresh water, they had continued their journey around the southern tip of the African Continent to their destination - Algoa Bay.

Mr. Thomas Pringle, the leader of the Scottish Party who arrived at Algoa Bay aboard the ship "Brilliant", a few days later than the ship "Ocean" describes his journey along the Southern shore of Africa and the landing at Algoa Bay in his "Narrative of a Residence in South Africa" :

"We sailed out of Simon's Bay on the 10th of May with a brisk gale from the N. W., which carried us around Cape L'Aguillas, at the rate of nearly ten knots an hour. On the 12th, at day-break, however, we found ourselves almost becalmed, opposite the entrance to the Knysna, a fine lagoon, or salt-water lake, which forms a beautiful and spacious haven, though unfortunately of rather difficult access, winding up, as we were informed by our Captain, who had twice entered it with the "Brilliant", into the very bosom of the magnificient forests which covers this part of the coast. During this and the two following days, having scarcely any wind, and the little we had being adverse, we kept tacking off and on within a few miles of the shore. This gave us an excellent opportunity of surveying the coast scenery of Auteniqualand and Zitzikama, which is of a very striking character. The land rises abruptly from the shore in massive mountain ridges, clothed with forests of large timber, and swelling in the back-ground into lofty serrated peaks of naked rock. As we passed headland after headland, the sylvan recesses of the bays and mountain opened successively to our gaze, like a magnificient panorama, continually unfolding new features or exhibiting new combinations of scenery, in which the soft and stupendous, the monotonous and the picturesque, were strangely blended. The aspect of the whole was impressive, but sombre; beautiful, but somewhat savage. There was the grandeur and the grace of nature, majestic and untamed; and there was likewise that air of lonesomeness and dreary wildness which a country unmarked by the traces of human industry or of human residence seldom fails to exhibit to the view of civilized man. Seated on the poop of the vessel, I gazed alternately on that solitary shore, and on the bands of emigrants who now crowded the deck or learned along the gangway; some silently musing, like myself, on the scene before us; others conversing in scattered groups, and pointing with eager gestures to the country they had come so far to inhabit. Sick of the wearisome monotony of a long sea voyage (for only a few had been permitted by the Cape authorities to land at Simon's Bay), all were exhilarated by the prospect of speedily disembarking; but the sublimely stern aspect of the country so different from the rich tameness of ordinary English

scenery, seemed to strike many of the Southron with a degree of awe approaching to consternation. The Scotch, on the contrary, as the recollections of their native land were vividly called up by the rugged peaks and shaggy declivities of this wild coast, were strongly affected, like all true mountaineers on such occasions. Some were excited to extravagant spirits; others silently shed tears.

Coasting on in this manner, we at length doubled Cape Recife on the 15th, and late in the afternoon came to an anchor in Algoa Bay, in the midst of a little fleet of vessels, which had just landed, or were engaged in landing, their respective bands of settlers. The "Menai" sloop of war and the "Weymouth" storeship were moored beside the transports and their crews, together with a party of military on shore, were employed in assisting the debarkation.

It was an animated and interesting scene. Around us in the west corner of the spacious bay, were anchored ten or twelve large vessels, which had recently arrived with emigrants, of whom a great proportion were still on board. Directly in front, on a rising ground a few hundred yards from the beach, stood the little fortified barrack, or blockhouse, called Fort Frederick, occupied by a division of the 72nd Regiment, with the tents and marquees of the officers pitched on the heights around it. At the foot of these heights, nearer the beach, stood three thatched cottages and one or two wooden houses brought from England, which now formed the offices of the commissaries and other civil functionaries appointed to transact the business of emigration, and to provide the settlers with provisions and other stores, and with carriages (ox wagons) for their conveyance up the country. Interspersed among these offices, and among the pavillions of the functionaries and navel officers employed on shore, were scattered large depots of agricultural implements, carpenters' and blacksmiths'tools, and iron ware of all descriptions, sent out by the home Government to be furnished to the settlers at prime cost. About two furlongs to the eastward, on a level spot between the sanhills on the beach and the stony heights beyond, lay the camp of the emigrants. Nearly a thousand souls, on an average, were at present lodged there in military tents; but parties were daily moving off in long trains of bullock wagons, to proceed to their appointed places of location in the interior, while their place was immediately occupied by fresh bands, hourly disembarking from the vessels in the bay. A suitable background to this animated picture, as viewed by us from the anchorage, was supplied by the heights over the river Zwartkops, covered with a dense jungle, and by the picturesque peaks of the Winterhoek and the dark masses of the Zureberg ridge far to the northward, distinctly outlined in the clear blue sky.

The whole scene was such as could not fail to impress deeply the

most unconcerned spectator. To us, who had embarked all our worldly property and earthly prospects, our own future, fortunes and the fate of our posterity, in this enterprise, it was interesting and exciting to an intense degree.

It being too late to go ashore that evening, we continued gazing on this scene till long after sunset - - - till twilight had darkened into night, and the constellation of the southern hemisphere, revolving in cloudless brilliancy above, reminded us that nearly half the globe's expanse intervened between us and our native land - - - the homes of our youth and the friends we had parted from for ever; and that here, in this farthest nook of Southern Africa, we were now about to receive the portion of our inheritance, and to draw an irrevocable lot for ourselves and for our children's children. Solemn reflections will press themselves at such a time on the most thoughtless; and this night, as we swung at anchor in Algoa Bay, so long the bourne of all our wishes, many a wakeful brain among us was doubtless expatiating, each according to the prevailing current of thought, in serious meditation on the future or the past. A long sea voyage, and, far more, one with such an object as we had before us, totally disconnecting us for a time from the bustling world behind and before, and from the great political and social interest of humanity, appears, as it were, like a pause or interlude between the acts of the busy drama of human life, and deepens the interest both of the past and the future by affording a convenient space for reflection. This quiet interval was about to close with us; and we now waited with anxiety for the curtain to draw up, and unfold in all the distinctness of reality the scenes of novelty and adventure to which we had so long looked forward."

To-day at the site of the landing of these 1820 Settlers has been erected a tall, square, red-brick Campanile; to honor and memorialize these 1820 Pioneers. Modern man has constructed a man made harbor by projecting a huge concrete block breakwater out into the bay and which now affords protection to the smaller vessels who can unload their cargoes on the jetty in comparative safety.

The ship "Ocean" and all other Settler Ships were required to anchor in the open bay and the unloading of the passengers and their belongings was entrusted to the sailors of the British Government Ship HMS "Menai", the soldiers of the 72nd Regiment and the 21st Light Dragoons who were then stationed at Fort Frederick, on the heights overlooking the Bay.

The day following their arrival at Algoa Bay, April 16, 1820, John Henry Dixon and family together with all of their belongings were loaded into a large flat bottomed boat which the sailors had tied alongside the ship "Ocean". These flat bottomed boats were then loaded and worked in towards shore with the aid of guide lines

and through the surf to the sandy beaches. Here John Henry, the other able bodied men and the grown boys, waded through the surf. The four Dixon girls and their mother were carried to dry land by the soldiers. Some of the older men hired colored servants to carry them ashore. All the cargo was carried to dry land by the soldiers and colored servants.

Upon reaching shore the Dixon Family and their Party were assigned use of some of the Government tents in "Settlers' Town". They had just been vacated by other Settler families upon their departure for the Zuurveld; by Captain Frances Evatt, Government Resident at Algoa Bay and Commander of Fort Frederick. All their possessions were gathered from the beach and carried to the assigned tent which was to be their home until an available wagon and ox team was provided for the transportation of their belongings and themselves up-country to their new location.

Immediately upon getting settled in "Settlers' Town", (the 1500 person tent town provided by the Government) John Henry applied to the Government officials for the 1/3 deposit money he and his Party had paid in London, England before sailing. This money was to buy their seed, farm implements, equipment and the necessary food until they could raise their own crops. The Government had made all of these articles available to the Settlers at cost. Upon learning from the Government officials that the Settlers were to pay their own transportation to their inland location, John Henry and eleven of the Party Leaders became quite upset.

To lighten the immediate financial burden, the 1/3 deposit money was paid and the transportation cost for the wagons and the Government purchases were charged against the remainder of the deposit money.

About 200 ox teams and wagons had been hired by the Government from the Dutch farmers in the vicinity of Graaff-Reinett area, to provide the transportation of the Settlers from "Settlers' Town" to the new location. It had by then been surveyed and staked out by the Government surveyors. For the next several months the ox teams and wagons, together with their Dutch drivers and native servants, shuttled the Settlers from Algoa Bay to the Albany District locations.

At last the day arrived when a little native, colored boy led his long horned oxen and the big clumsy wagon to the Dixon tent. All the Dixon belongings, including all the baggage they had brought from England on the boat, together with picks, spades, axes, harnesses, ploughs and harrows, seed and supplies, which had been obtained from Government stores at cost, were loaded into the wagons along with the four girls and their mother and father. Then with the crack of the big bull whips and the shouts of the Dutch drivers, the oxen slowly

"Settlers' Camp"
Algoa Bay

Port Elizabeth (Algoa Bay) 1932

Campanile
1820 Settlers Memorial
Port Elizabeth

headed "up country", to the land of Hope (but what actually became a land of despair).

Traveling north they crossed the Zwartkops River where they made their camp that first night. What a contrast to their former way of living. They had been born and raised in the big city of London with all its comforts and conveniences and now to be cooking over a camp fire with only the barest of conveniences and supplies in their possession. The camp fires not only served to cook their food on, but provided protection from the wild animals which were ever lurking in the shadows of the night.

The Settlers route led across the Couga and Sundays River, up the steep and terrible Addo Hill, across the Addo Bush with its ever present elephant herds and bounding springbok; passed the Quaggas Flat to Bushman's River. After fording the river at Rautenbach's Drift, the Bushman Heights were scaled and a few miles further on the banks of a large field pond known now as Settlers Vlei, was reached. At Assegai Bush sone of the companies went directly east for about 25 miles to the Dixon Location, others continued northeast to Grahamstown and then east for about 12 miles to the Dixon Location.

A Government staff member had accompanied the Dixon Party for the purpose of guiding them to their proper location and to show them the surveyed plat allotments, as well as to help them get settled the best they could.

The Dixon Location was a tract of land about two miles square in size. Located 12 miles east of Grahamstown and separated from the J. T. Erith Location to the East by a tributary of the Kowie River, which had its origin in this area. Across the river to the south was the Willson location, under the leadership of the Rev. William Boardman, whose daughter Judith became the wife of John Henry Dixon in 1826. Adjoining the Dixon Location to the West was the C. Dalgairns Location of thirty-three persons, from London.

As youngsters, the second and third generation of Dixons, have been thrilled by the story handed down about our Grandfather John Henry Dixon, discovering the rogue elephant in his corral and how he melted a pewter spoon to make a bullet in which to shoot the elephant. The Dixon and Willson Settlers had many skirmishes with the elephant for they were located in the established paths of these maurading elephant herds. At first many of the Settlers took "pot shot" at these elephant herds with onlv a light "fowling piece" (gun). Much to their dismay, these shots did no mortal harm to the elephants. The shots only irritated and angered the elephants to the point where they charged in all directions, laying waste to the trees, plants, crops, and all buildings that were in their path.

After a journey of nearly 7000 miles, lasting nearly six months,

the Dixon Family finally arrived at their new home. The kind hearted Dutch farmer stopped the oxen and wagon at a clearing among the trees and directed "his colored boys" to begin unloading the wagons.

Having emptied his wagon, the Dutch farmer waved goodbye and headed west, leaving the Dixon Family sitting on the boxes and baggage; their only earthly possessions. It was then they began to realize they were alone in the wilderness, with no mode of transportation to leave, no nearby towns or stores in which to purchase the necessities of life, not even a shelter from the storms or blistering sun. Their survival was dependent on their own two hands and the Almighty God, the Provider of all.

When the youngest Dixon girl asked her mother where they were going to sleep that night, the realities of providing a shelter, brought John Henry to action, and he began setting up the tent the Government had loaned him as a temporary shelter. Soon the tent was pitched, and as many of the boxes and luggage as possible, were taken inside. A campfire was built and the evening meal prepared. This was the first meal and first night on their own property. This was their new home.

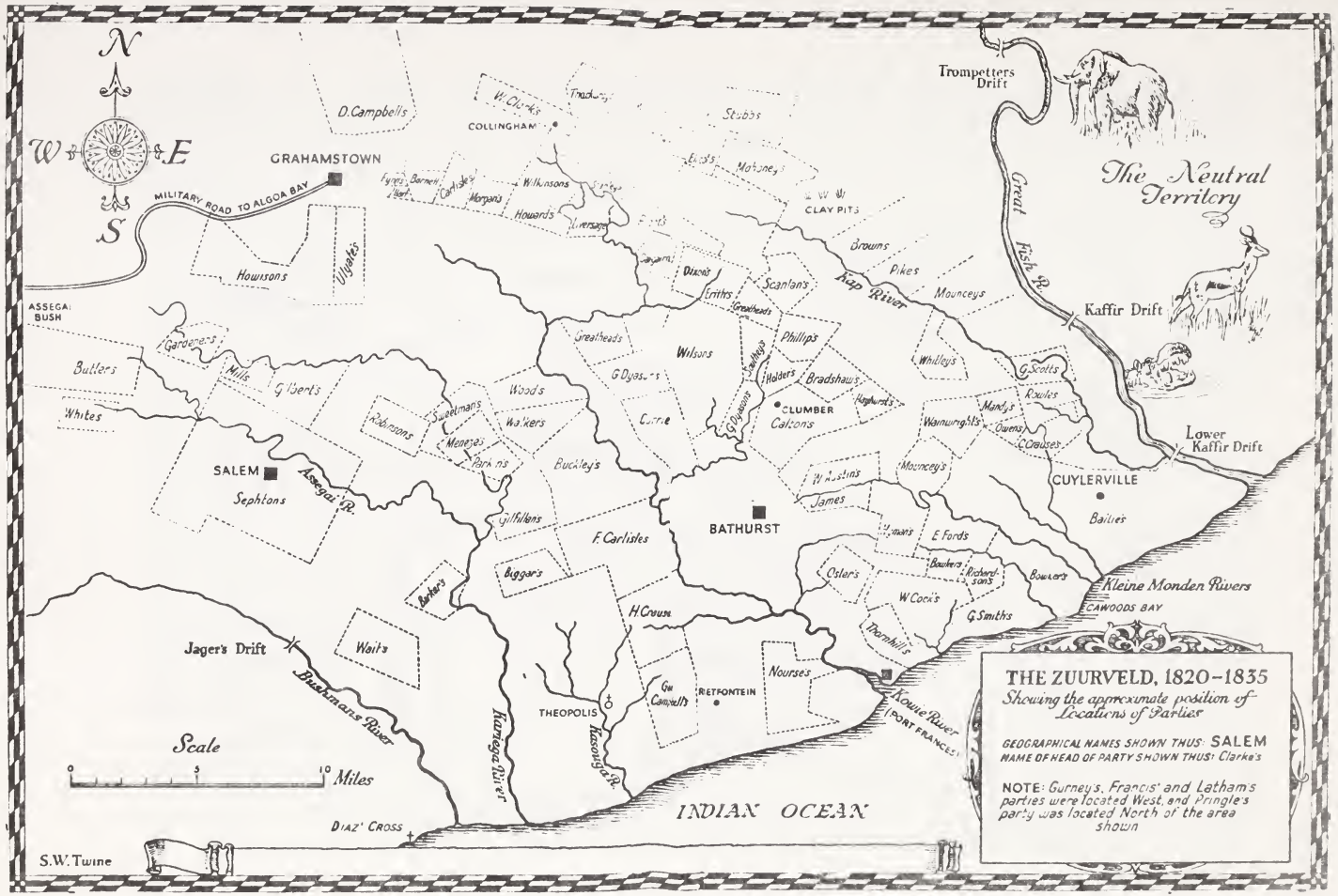
Having been a finished carpenter by trade in native England, and having his own tools plus the tools he had purchased from the Government at Algoa Bay, John Henry immediately set to work to find materials to build his family a permanent shelter. With limited money and no towns or stores nearby to purchase the necessary lumber, the Government had given the Settlers permission, free of charge for one year, to cut timber from the public lands for the building of their houses.

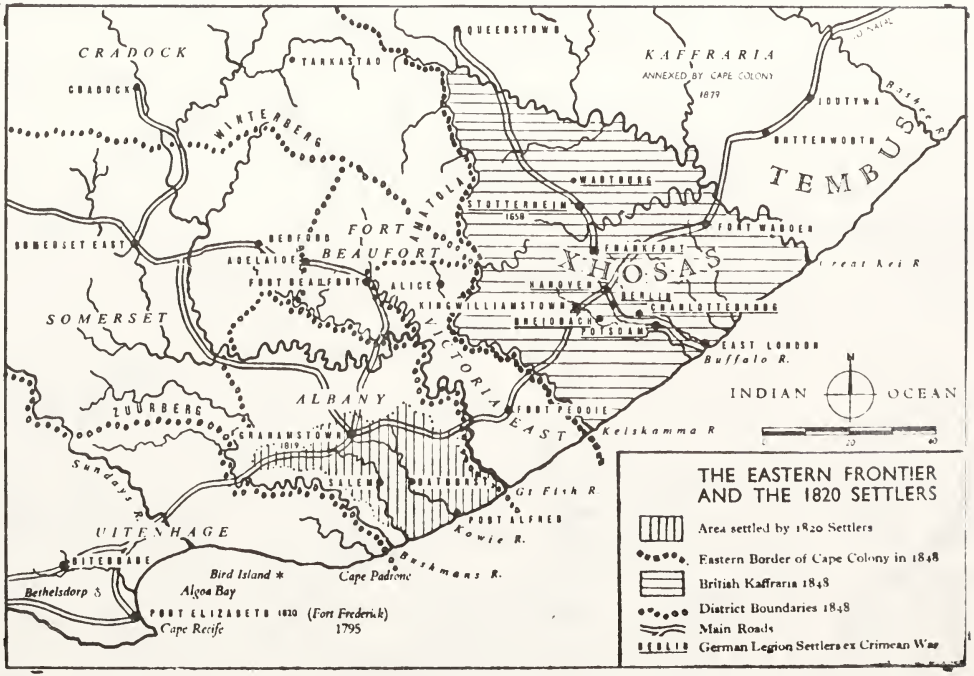
In all directions could be heard the familiar sound of the axes as they cut through the trees. The men, women and children all joined in transporting the timber and thatch to the homesites. As yet there were very few oxen and wagons and no horses available for the heavy work.

Being a skilled workman the Dixon home became a better built and nicer looking home than some of the neighbors who built a "wattle and daub" structure, which consisted of upright poles stuck in the ground with rafters fastened to them and a reed or rush thatch covering the rafters. The walls were plastered inside and out with water mixed clay. The floors were usually made of clay and a mat or rug was nailed up at the door and windows.

Other structures were mere dugouts with a thatched roof over the hole. With the coming of the wet, winter season, their habitations became very unsatisfactory and of short duration.

With a form of shelter provided for his family, and although he knew very little about farming, it was necessary for John Henry to


N
W
E
S
GRAHAMSTOWN
MILITARY ROAD TO ALGOA BAY
COLLINGHAM
D. Campbells
W. Clarke's
Howisons
Ulyates
ASSEGAI BUSH
Butlers
Gardeners
Mills
Gilberts
Whites
SALEM
Sephtons
Assegai R.
Robinsons
Sweetmans
Menezes
Parkins
Woods
Walkers
Buckleys
Gillfillens
F. Carlisles
Buggars
Barkers
H. Crewe
Waits
Jager's Drift
Bushmans River
Kariega River
THEOPOLIS
Kariega R.
Gu Camells
RETFONTEIN
Nourses
Kowie River
PORT FRANCES
INDIAN OCEAN
DIAZ' CROSS
Scale
0
5
10
Miles
S.W. Twine
Trompetters Drift
The Neutral Territory
Great Fish R.
Kap River
Kaffir Drift
Lower Kaffir Drift
CLAY PITS
Stubbs
Mahoney
Browns
Pikes
Mounceys
Scanlan's
Phillips
Wilsons
Greatheads
Holders
Bradshaws
Hayhurst's
CLUMBER
Caltons
Whiteleys
G. Scotts
Rowles
Mandys
Owens
C. Crouses
Wainwrights
Mounceys
CUYLERVILLE
Bailies
W. Austins
James
E. Fords
Richardsons
Bowkers
Oslers
W. Cocks
G. Smiths
Thornhills
Kleine Monden Rivers
CAWOODS BAY
THE ZUURVELD, 1820–1835
Showing the approximate position of Locations of Parties
GEOGRAPHICAL NAMES SHOWN THUS: SALEM
NAME OF HEAD OF PARTY SHOWN THUS: Clarke's
NOTE: Gurney's, Francis' and Latham's parties were located West, and Pringle's party was located North of the area shown


CRADOCK
CRADOCK
TARKASTAD
QUEENSTOWN
KAFFRARIA
ANNEXED BY CAPE COLONY
1879
IDUTYWA
BUTTERWORTH
TEMBUS
WINTERBERG
WODEHOUSE
STUTTERHEIM
1650
FORT WARDEN
FORT
BEAUFORT
BEDFORD
ADELAIDE
SOMERSET EAST
FORT BEAUFORT
ALICE
KHOSAS
FRANKFORT
HANOVER
BERLIN
CHARLOTTEBURG
KING WILLIAMSTOWN
BREIDBACH
POTSDAM
EAST LONDON
Buffalo R.
SOMERSET
ALBANY
VICTORIA EAST
FORT PEDDIE
Kelskamma R
INDIAN
OCEAN
ZUURBERG
GRAHAMSTOWN
1812
Sundays R.
SALEM
BATHURST
Gt Fish R.
FORT ALFRED
Kowie R.
UITENHAGE
UITENHAGE
Bird Island *
Algoa Bay
Cape Padrone
Bethelsdorp
Bushmans R.
PORT ELIZABETH 1820 (Fort Frederick)
Cape Recife
1795
THE EASTERN FRONTIER
AND THE 1820 SETTLERS
Area settled by 1820 Settlers
Eastern Border of Cape Colony in 1848
British Kaffraria 1848
District Boundaries 1848
Main Roads
BERLIN
German Legion Settlers ex Crimean War

begin to clear the land and prepare it for planting wheat and vegetables. If he and his family were to live, he had to provide the food for their use by raising it. There was no neighborhood grocer or baker to buy the necessary foodstuffs. The Government had allowed the Settlers to draw on their deposit money for the necessary farm implements, tools and the necessary food to carry them until they could harvest their first crop.

The planted wheat and vegetables sprouted and were growing very well until just before the December harvest when there appeared a "rust" which attacked the stalks of the wheat and killed it. The wheat crop for that year was a complete failure. There was less wheat harvested than was planted. There not being enough harvested to provide seed for the coming year, let alone the food they were depen ding on for their sustenance.

To John Henry Dixon and his Party, the wheat failure was a severe blow. All they had to show for the hard work of six months farming were the few vegetable they were lucky to mature. Now with the failure of the wheat crop there was no income to pay off their debt to the Government, to buy more seed, or to pay their living expenses until a new crop was raised.

The first half year of hard work and toil on the locations, had showed the settlers the limited possibilities of an agricultural settlement. Much of the ground allotted was not suitable for cultivation and the allotment of one hundred acres per family was not sufficient to provide them with an adequate living.

The uncertain and irregular rainfall could not be supplemented with the waters from the nearby rivers, because the volume of water in these rivers ran from a raging torrent when it rained and filled the narrow and deep channels, to a dwindling, useless stream, at other times. The crops were planted on the high banks of each side of the river, and without the aid of pumps there was no way to get the water from the lower river channels to the higher banks.

As oxen, cows, horses and sheep were acquired, it was found that a considerable amount of pasture land was necessary to provide the cattle with sufficient feed; much more than the one hundred acres alloted them.

What a trying time it was for John Henry Dixon. As head of the Dixon Party, it was his responsibility to see that each member of his party stayed within the confines of his location, unless they had a proper pass from him. They could not leave the District without a pass from the Deputy Land-drost at Grahamstown. The Settlers were forbidden to hire native servants. They had to do all of their own work both inside and outside the home. Under these trying and primitive living conditions, it was no wonder that many of the Settlers deserted

their farms, going to the populated centers of Uitenhage, Capetown, Port Elizabeth, Graaff-Reinet, where these restrictions did not apply and where there was plenty of work for a skilled workman to be found

How these Settlers envied their Dutch Neighbors or the other older settlers who had become established on their farms prior to the Albany Settlement. It was not unusual for one of these older farms to have 6,000 or more acres of land, with slaves and Hotentot servants to do all the work; where they and their family lived in comparative ease and comfort. They being able to come and go as they pleased with no passes or other restrictions being imposed on them.

One of the bright spots in this despressing picture of the early Settlement was the moderate and pleasant climate of the Albany District. The general health of the community was excellent, especially when considering the difficult and hardship conditions the Settlers were forced to live under.

It has been said that some of the early settler Doctors were forced to leave the District due to the lack of sufficient patronage.

As long as the Settlers did not own much livestock, they were not molested by the thieving natives. It was when they acquired herds of livestock that they commenced to have troubles with the native tribes.

Many times during the eighteen months that Sir Rufus Donkin was acting Governor, he called at the Dixon house and location giving advice and help in overcoming their problems and alleviating their hardships. It was through his help that the pass restrictions were relaxed, permitting many of the skilled workmen, who were starving on their farms, to go to the larger cities and town and contribute their skills.

Sir Rufus Donkin was responsible for initiating the steps to make Algoa Bay a seaport, and Port Elizabeth a new town, named in honor of his deceased wife.

It was Sir Rufus Donkin who laid the plans for establishing a centrally located town in the Albany District, within easy access to all the locations and where all administrative details were to be handled. This new town was named Bathurst in honor of the Colonial Secretary. Building lots were surveyed and sold. Barracks were planned and construction started. The magistrate's residence and offices (Drostdy) were commenced. Several cottages were built before Sir Rufus was recalled to England when the centrally located District Office plan withered and died. The District Office was then permanently established at Grahamstown, where it had temporarily been located.

Before leaving for England, Sir Rufus was instrumental in having the Colonial Office pay back to the Settlers the amount of money they had charged the Settlers for their transportation from Algoa Bay to

their locations in the Albany District, when they first arrived in South Africa. Sir Rufus Donkin was truly a"Champion of the Settlers".

About three miles to the northeast of the Dixon Location, on the opposite side of the Kap River, was a large deposit of red clay called the"Clay Pits". For centuries this had been the native Kaffirs source of clay for making pots, dishes and various ornaments. In January 1821, it was estimated that nearly 3000 native men and women appeared at the clay pits to carry off this prized clay to their villages. Not being satisfied with the clay alone, the natives always managed to drive away cattle belonging to the Settlers on the adjoining Locations. In September of 1821, a young herder, aged 15 named Benjamin Anderson, suddenly disappeared, as well as the cattle he was herding near the Clay Pits. It was later discovered that he had been brutally murdered and the cattle driven across the 30 mile "no man's land", buffer strip, into Kaffirland by these natives.

For the next 60 years, periodically the Settlers would organize, arm themselves, and march into Kaffirland and reclaim all the stolen cattle they could find.

It was on one of these expeditions that Henry Aldous Dixon at the age of 15 ventured deep into the native territory. He helped recover over 10,000 head of cattle and his share amounted to several pounds sterling. He put it aside in a savings account and it paid part of his first trip to Utah.

Even though the natives had permission from the Government to come across the border and carry away the clay, it was unlawful for the Settlers to barter or trade or have any dealings with the Natives. Some of the Settlers felt that since the Government gave the natives permission to carry off the red clay and with it any of the Settlers' cattle they had the right to compensate for the cattle losses by illicitly bartering and trading beads and trinkets for ivory from the Kaffirs.

One of the Settlers was suddenly surprised by a military patrol, while in the act of trading with a band of Kaffirs. He had his wagon and oxen taken to military headquarters, together with all the ivory belonging to the natives. The natives thinking this was a pre-arranged trick, set upon the Settler and stabbed him to death.

In this year of the second crop failure and amid these native depradations, John Henry Dixon's wife, Margaret, presented him with his fifth child, and her only boy, William Henry Dixon, on November 24, 1821, at Grahamstown, C. P.

In 1822, after the third successive crop failure and apparent financial ruin for John H. Dixon, his wife, Margaret set sail from Port Elizabeth to return to England for the settlement of an inheritance and other business transactions.

After the second wheat crop failure, which was caused mainly by

"rust", the Government received a new "Bengel" wheat seed which was issued to the Settlers as a rust resistive seed corn. It proved to be a miserable failure in living up to its reputation and guarantee. The third crop failure of 1822 was as severe, if not more so than the 1821 crop failure.

This crop failure aggravated by the continuous depradations of the natives had so undermined the economic position of the Albany Settlement that several of the leading Settlers decided to call a special public meeting to discuss their affairs, appoint a special committee to go to Capetown and meet with the Governor, and discuss their economic, social and political affairs.

Circulars were distributed designating May 24, 1822 as the day for this meeting, but the Land-drost forbade the meeting. The day the meeting was to be held the Governor issued a proclamation, in the most threatening terms. He reminded the Settlers they were not allowed to hold any public meetings without his consent. If they did, severe penalties would be levied on them.

The meeting was called off and there were several months deliberations amongst the Settlers as to the next course of action they should pursue. Finally a request for permission to hold a meeting was signed by 97 influential and responsible men of the District, and was given to the Land-drost in December of 1822. The petition was forwarded to the Governor who immediately denied permission to hold the meeting on the grounds that the petition failed to state with sufficient precision the objects for which the meeting was to be called.

Although, at this time, public meetings were not permitted, the obnoxious pass system was abolished. This pass system had virtually made the Settlers prisoners of their own locations by requiring them to obtain a pass to leave the District from the Land-drost, stating where they were going, when they would return, and what purpose their business was for. To go from one location to another, they were required to get a pass from the Party Leader.

Thus with the freedom of movement granted the Settlers, those least adapted to farming, or who had lost their interest and faith in ever being able to make a living as an agriculturist, picked up what few earthly possessions they had and moved to the nearby towns and settlements. They engaged themselves at their old trades learned in England, or set themselves at a newly acquired trade or business. The demand for skilled workmen was great in these young and new centers of population. Many of the Settlers even travelled as far as Capetown to seek their fortunes.

The Settlers leaving their locations were fully aware they were forfeiting their rights to the free land promised them. The agreement with the Government was that they were required to live on their

land for three years before receiving title to it.

The Settlers still "chaffing" from their failure to hold public meetings or to personally bring their problems before the Governor, led to the preparation of a document, dated March 10, 1823. It was signed by 171 leading men of the Settlement. It set forth in restrained but firm language the position of the Settlers. This document was addressed and sent directly to Lord Bathurst of the British Government, London, England, bypassing all local and colonial officials who had refused to help them with their problems.

"To the Right Honourable the Earl Bathurst, Secretary of State for the Colonial Department, etc. etc. etc.."

"The subscribing colonists in South Africa, who emigrated in the year 1819 under the patronage of their native Government, are compelled by a sense of justice to themselves, and of duty to the Government under whose auspices they embarked, to lay before your Lordship a statement of the real circumstances which have prevented their advancement."

"That whatever may have been the individual disappointments and failures incidental to so numerous an emigration,they do not present themselves to His Majesty's Government with any complaint of the natural disadvantages to the country to which they have been sent. And they have ever been actuated by one undivided feeling of respect and gratitude for the liberal assistance of the British Government, a feeling which future reverses can never efface. And they more gratefully recognize an additional instance of the same favourable disposition in the late modification of the collonial law of succession, which they hail as a pledge that their interest (where not opposed to the rights of their fellow subjects) will never have lost sight of by His Majesty's Government."

"That although the settlers must lament that in its earlier stages the prosperity of this settlement has been checked in several important instances, through the mis-apprehensions of the general or local authorities, yet they gratefully acknowledge the prompt and generous exertions of Government in providing the means of subsistence on the commencement of the settlement, and in alleviating as far as possible the severe visitations of repeated and total failures of their wheat crops. And they cannot omit the expression of their particular gratitude to the acting Governor, Sir Rufane Donkin, who devoted to their prosperity a great share of his personal attention; to whom they owed the establishment of a town in the centre of the new settlement, as the seat of its magistracy; and a system of military defense, during which they were free from Caffre depradations; by making arrangements for a friendly intercourse with the Caffres, and by his solicit-

ous attentions to the interest and wishes of the settlers, he inspired them with a degree of energy and hope, of which they are now left only the recollection."

"That is the peculiar hardship of their situation, placed in a remote corner of the British Dominions, with their whole interest and prospects committed to the unlimited control of one individual, and possessing no security that their situation is thoroughly understood or properly represented, that they have been debarred all means of expressing their collective sentiments upon matters of the utmost importance to their common interests."

"That it has long, and from the most distressing proofs, become evident to the settlers that the colonial government (situated at the opposite extremity of the colony, where every particular, whether of soil and climate, or the constitution, pursuits and interests of society, is totally different)possesses no adequate means of ascertaining their actual wants."

"That under this conviction, it was contemplated by a small number of the principal settlers to consult together upon the most advisable mode of making his Excellency the Governor acquainted with the peculiarities of their situation; but this intention was met not only by positive prevention, but by public imputations against the views and motives of the settlers in general, which they felt to be wholly unmerited."

"That being thus prevented from communication with the colonial government, they have for twelve months continued to labour under the effects of a series of measures calculated only to extinguish the small remains of enterprise and confidence that had survived the numerous disappointments they had previously encountered; and when at length their situation from the increasing and unpunished incursion of the Caffres had become really unsupportable, they were reduced to the necessity of requesting permission to meet in the manner pointed out to them as legal, for the purpose of making their situation known to His Majesty's Government. But as this also has been virtually denied to them, they are obliged to content themselves with offering to your Lordship this imperfect but faithful sketch of their situation in general, but more particularly of the uniform reversal of every measure previously resorted to for their advantage."

"That as it does not appear that any natural obstacle is opposed to their advancement, they are induced to submit a candid statement of the artificial disadvantage by which they are surrounded, in the confident hope that this settlement will not be allowed to fall a sacrifice to them."

"That upon their arrival, they found themselves placed according to the terms accepted by them in England (before they were aware of

the peculiarities of this country), upon grants of 100 acres each in a country where it still appears necessary to the susistence of the Cape Dutch farmer to grant him 4,000 acres; that this, together with the withholding two-thirds of the deposit money, which it was stipulated should be repaid after location, had the effect of precluding the majority of the settlers from pursuing the mode of farming usual in this country, and of directing their attention exclusively to agriculture."

"That although the disappointments hitherto suffered in this pursuit must in a great measure refer to extraordinary and unavoidable causes, yet the settlers cannot but observe that their future prospects appear totally barred by the weightest artificial obstacles."

"That besides the injurious effects of the distinction above mentioned in drawing away a portion of the settlers to more profitable pursuits, the remaining part who may possess land of an extent worth attending to, can have no inducement to raise a surplus produce while the colonial government reserves to itself, in the entire supply of the troops, the monopoly of the only internal market, and they can never look for an external trade while the prosperity of this part of the colony continues to be subservient to the local interest of Cape Town; while no direct trade is allowed to Algoa Bay; while no exportation is permitted except through Cape Town, and dependent upon the state of that market, and the advantage of possessing a sea-port is in a great measure lost to the settlement; while every article of import brought to Algoa Bay or the Kowie is burdened with all the expense of re-shipment from Cape Town."

"That the establishment of the town of Bathurst, as its seat of magistracy, was of the most material service to the settlement, as from its situation in the centre of the smaller parties it served to sustain in its vicinity a denser population that the circumstances of the country could otherwise induce; that its superior advantage of soil, its vicinity to the only part of the coast found capable of communicating with the sea, and the erection of the residence of the chief magistrate at the public expense, had induced many individuals to expend their means in establishing themselves there; that the removal of the seat of magistracy and the withdrawing the troops and government support from a town upon which they had fixed their first hopes, and upon which depended all their future prospects of a market, has been productive of the worst effects upon the interest and prospects of the settlement in general; as besides its directly ruinous consequences to individuals, it has drawn away the population from the nucleus of the settlement, and created a general distrust in the stability of the measures of the Government."

"That the most pressing and insupportable of their grievances

arise from the constant depredations of the Caffres who have within a few months committed several murders, and deprived the settlement of the greater part of its cattle; that their depredations are in a great measure produced by relinquishing that line of policy which held out to those tribes a hope of procuring, by friendly barter, such commodities as their acquired wants have rendered necessary and which they are now obliged to procure by theft or force; by discountenancing and withdrawing the military force from the new settlement of Fredricksburg, and permitting the Caffres to plunder and force the settlers to retire, and ultimately to burn it to the ground; by refusing aid to the more advanced farmers, plundering parties have been encouraged to drive those in, and afterwards to extend their incursions to all parts of the settlement, and even beyond it; by exasperating that tribe which had hitherto preserved the appearances of friendship in attempting to seize their chief (Gaika) in his own village, and by withholding from the local military authorities that discretionary power which they were formerly vested, which, by enabling them to enforce summary restitution, showed the Caffres that the offence must instantly be followed by the punishment; whereas, by waiting the decision of the Commander-in-chief, 600 miles distant, in every emergency, offences are allowed to accumulate to an alarming amount;and the slender means of defense the settlement possesses, deprived of the power of acting with promptitude, is forced to present to the Caffres at once the appearance of enmity and weakness."

"That it thus appears to the colonists, instead of the new settlement ever deriving any advantage from the civilization of these savages, that the existing measures can only lead to a war of mutual extermination."

"That the settlers refrain from adverting to other numerous and serious obstacles to the prosperity of this settlement, arising from the system of government and laws to which they are subjected, from the enlivening assurance that these considerations continue to occupy the attention of His Majesty's Ministers. When they contemplate the immense resources of fertile and unappropriated territory this colony possesses in their immediate vicinity, and the provident care of the British Government to preserve the future inhabitants from the contamination of slavery, they cannot but cherish the hope that their present distresses are only temporary, and that at no distant period a numerous and flourishing colony may be here governed upon British principles, and by British laws."

To those Settlers who had "weathered" the famine and were still on their locations, a new tragedy to test their courage and endurance was thrust upon them the latter part of the year 1823, when excessive rain began to fall. Ever since the Settlers had arrived in the Zuurveld,

the rainfall had been very scarce and there had been a drought. Now with the rain beginning in October, which was a most welcome sight; it continued unceasingly for more than a week, accompanied by terrific windstorms.

The damage to the crops, the orchards and gardens, the livestock, the buildings and dams and other improvements, was the most devastating natural phenomena sustained by the Settlement in its entire history. It was such a great loss that it thereafter became known and referred to as "The Flood".

The few patches of wheat which survived "The Flood" were attacked for the 4th successive year by "rust", and swarms of locust and caterpillars added to the destruction of the remaining crops.

This was the low ebb for the Albany Settlement. The test had been made. Only the time tested farmers now remained on the land. The next two years witnessed the beginning of prosperity, which eventually came to the Settlement.

From about the middle of the year, 1824, many changes and numerous innovations were introduced by the Government for the benefit of the Settlers. In July of 1824 licenses were issued by the Landdrost to European traders, giving them permission to gather at Fort Wilshire, in the neutral zone between the black and whites territory, on Wednesday, Thursday and Friday. There was to be no trafic in ammunition, firearms, or liquor. Here the natives brought their ivory, hides, gum, basketware and reed mats; which were then exchanged for beads, tools, cotton goods, colored blankets, metal implements, wire and trinkets. After the 3 days at the fair, the European traders were required to go back to the Colony across the Fish River. The natives were required to return to Kaffirland, across the Keiskama River.

These Native Fairs and the trading with the Kaffirs was the beginning point for prosperity in the Eastern Province. Grahamstown quickly became the wholesale distributive center for these Settler-traders. Port Elizabeth and Port Kowie developed into very important ports for the exporting of the native products as well as the importing of the articles traded to the natives.

The reason for this change of attitude by the Governor towards the Settlers was never fully explained. Some felt he had been ordered by the British Government to change his ruinous methods. Others felt that the investigations and the Commissions of Inquiry had opened his eyes to the adverse effects his policies were exerting on the Settlers.

In February of 1825, Governor Charles Somerset, made his first an only visit to the Settlement. Here he personally became aware of their insecurity and immediate needs.

To make ammends for his action in checking the establishment of the Town of Bathurst as the District Seat in 1822, the Governor now volunteered free land to person who would build houses, of approved design and value, in Bathurst.

The uncompleted Drotsdy was converted into a Grammar School by the Rev. William Boardman. He became the first teacher there but not for long, for he died in September of 1827. This old building is still standing and is one of the most imposing private residence in the Albany District at Bathurst.

Many of the Settlers who had managed to stay on their farms by the year 1825, and because of adverse financial setbacks had been unable to pay back their Government loans, made for the purchase of implements, seed and rations during their first three years of residency, were relieved of this obligation by the Governor in his recommendation to the Colonial Secretary, after his tour of inspection. In this same year the Settlers were granted permission to hire Kaffir and Hottentot farm laborers, which was a welcome measure.

The most important and beneficial reform as a result of the Governors personal visit to the Settlements, was the adequate extension of land grants whereby a Settler was able to obtain sufficient land acreage to justify his raising cattle and sheep. This action became the mainstay and lifesaver of those Settlers remaining on the land.

Margaret Walden Dixon, wife of John Henry Dixon, died June 21, 1824 and was buried at Grahamstown. Rev. William Geary conducted the funeral service. She was survived by her husband and 5 children.

As conditions became more settled and prosperous, John Henry Dixon of Waaplaats married Judith Boardman at Grahamstown by the Rev. Thomas Ireland on January 12, 1826. The ceremony was witnessed by Robert Godlonton and Henry and Alice Lloyd, friends of family.

Judith Boardman was the second eldest daughter of the Reverend William Boardman and Margaret Hayes. She was born at Newberry, Lancaster, England on December 16, 1796. She had one older sister, three younger sisters and four younger brothers. Her father, Rev. William Boardman was acting leader of the Willson Party, one of the First Colonial Ministers of the Settlement, Master of the Grammar School at Bathurst. He died in September of 1827.

When Judith left England with her parents and family as one of the 1820 Settlers to the Cape of Good Hope, she was twenty-three years of age and was entitled to a land grant.

Being the second eldest in this large family of boys and girls, she had been accustomed to household work and sharing the responsibilities of caring for her family. Now with her recent marriage to John Henry Dixon, she assumed the full household responsibilities of being

mother to his five motherless children: Mary, age 15; Emma, age 12; Eliza, age 10; Sarah, age 8; and William Henry, age 5.

In the year 1827, Judith Boardman Dixon gave birth to a daughter who was christened Anne Judith Dixon. Whether Anne was born at the Dixon location, Waaplaats, or in the Town of Grahamstown is yet to be verified.

With the first personal appearance of Governor Somerset to the Albany Settlement in February 1825, the small village at the mouth of the Kowie River (Port Kowie) received the new name of Port Frances. The enlarged harbor facilities and allied buildings and warehouses; the forming of the Albany Shipping Co. to provide for coastal trade, all receiving official government favor; encouraged many of the Settlers to invest in building sites and erect homes at Port Frances.

In July 1825, John Henry Dixon bought lots 21 and 43 at Port Frances, the Settlement Port. Title to these two lots were issued to him on December 1, 1825.

In December of 1831, a son was born to Judith Boardman Dixon. On January 8, 1832 he was given the name of John and baptized at Grahamstown by the Rev. William Carlisle. He only lived four months and was buried at Grahamstown on May 9, 1832 by the Rev. Carlisle.

With the private native trading licenses having been issued to numerous persons of good character for use beyond the colonial boundaries, native trade soon became a very profitable business. The trade in ivory, hides, and gum for this period was estimated at about $200,000 annually, and increased each succeeding year. All traffic in arms, ammunition and liquor was prohibited and strictly enforced.

It was in this period that some of the most adventurous Settlers awoke to the realization the big game hunting for elephants, lion, buffalo, hippopotumus, and rhinoceros could become a very profitable business. In the past the traders had relied on the natives to bring in the game.

In A. J. Chaplin's Biography of Henry Hartley, and who is accredited with a record of 1200 elephants killed in one year, the following incident is related:

"While he and his sons were way-laying some elephants at a drift, a lion was prowling about and become troublesome. His sons suggested the happy despatch but he would not permit the shooting as the report of the rifles would have dispersed the elephants. The lion was walking in the direction of a low bush, and Mr. Hartley managed to crawl, unperceived by the beast, behind the bush. When the great brute was quite near, Hartley suddenly popped his head over the bush and shook his massive beard, making at the same time a loud roaring noise. This apparition was too much for his majesty the King of the forest, as the royal beast incontinently fled, leaving the Hartleys

convulsed with laughter, but absolute masters of the situation."

With the granting of an extension in land grant acreage, some of the Settlers moved to larger farms in the grazing area of Somerset East, and Graaff-Reinett Districts, but the majority of Settlers stuck to their farming on their increased acreage in the Albany District. Through the lessons of bitter experience in the first six years, they learned to adapt themselves to the local conditions. The farming of wheat was confined to only the most favorable ground and the raising of barley, rye, Indian corn and maize was restricted to those areas where climate and soil were favorable. The raising of cattle and sheep soon became the mainstay of those remaining on the land.

Before 1826 the majority of the sheep raised was for mutton, but in the year 1826 several of the large sheepmen imported the "Merino" and other wool producing breeds of sheep. Ten years later the value of exported wool from Port Elizabeth amounted to $130,000.00. Five years after, it amounted to $180,000.00. By 1957 the wool production in South Africa exceeded 300 million pounds in weight and valued at $300 million annually. Truly the wool industry founded by these early Settlers became the most important of all South Africa's farming activities.

On the land unsuited for sheep raising, horned cattle were introduced. On the most choice land and near the water, all types of fruit and vegetable were raised in abundance and of excellent quality.

From 1829 to the middle of 1834, there was continuous trouble with the Kaffirs. From three to five thousand head of the Settlers' cattle and sheep and horses were stolen annually and driven off to Kaffirland. There were no large raids, but hundreds of small ones which were impossible to control. In these raids some of the Settlers became victims of the Kaffir assegais.

By July 1834 the natives had become so bold that they attacked the store of a Settler, William Purcel. He was murdered for refusing to trade on the Sabbath. For the next several months everything was calm and comparatively peaceful, and then on December 21, 1834, twenty thousand Kaffir natives poured into the Settlements, stealing, setting fire to the buildings and killing the Settlers.

This 6th Kaffir War between the "whites and blacks" became the most serious and tragic war to-date. In ten short days the natives destroyed all that the Settlers had so painstakingly and laboriously built up in the past fifteen years. They burned 456 farmhouses, pillaged 300 others, destroyed 60 laden wagons, drove off 5,700 horses, 12,000 cattle and 162,000 sheep and goats; a total loss estimated at over $1,000,000. The Districts of Albany, Somerset East and as far as Uitenhage District were run-over by these maurauding Kaffir hordes.

Most of the Settlers and their families were able to escape from

their farms just in time and fled to the villages and nearby town; leaving behind all of their worldly possessions. They now had less material possessions than when they landed at Algoa Bay 15 years earlier.

John Henry Dixon, upon hearing the news of the on-coming native warriors, quickly loaded his wife Judith, daughters Mary, Emma, Eliza, Sarah, Anne and son William Henry into their covered wagon and with other members of his location, dashed at breakneck speed for Grahamstown and protection. If John Henry had decided to seek protection at Bathurst rather than Grahamstown, they would have had to make a second break on Christmas Day. This was the day the natives made their attack against Bathurst. After a grim struggle the defenders of Bathurst were able to withstand the savage attack and to drive the natives back. But a few days later the Settlers realized the odds were against them in holding out for any length of time, so they decided they should make a dash for Grahamstown and better protection. They accomplished this difficult and amazing task without a single casualty; although they had several skirmishes on their way to safety.

No doubt, John Henry upon arriving at Grahamstown and seeing that his wife and children were safely arranged for, volunteered to go out into the Settlements of the surrounding country and help bring in those families who were in immediate danger. The Grahamstown Volunteers were organized for this very purpose.

Up to this point the natives had only attacked Bathurst and had threatened the village of Salem. All their other attacks were confined to the small isolated farms and areas.

A Quaker by the name of Richard Gush, through his courageous conduct, single handed averted possible annihilation to the inhabitants of Salem. Against the advice of the majority of the people seeking protection in the village of Salem, and turning a deaf ear to the pleas of his family, he rode out unarmed to meet the hundreds of Kaffirs who had surrounded the Town and were all ready to make their attack. His son-in-law and two other young men, unarmed followed him at a distance. Dismounting in front of the astonished enemy, he removed his coat to show he was unarmed, and boldly called upon their leader to step forward. So astonished and impressed by his courage, that they refrained from falling upon him and killing him, and immediately called for their leader. After a lengthy council they agreed not to attack the village if Gush would ride back, collect certain gifts, and return with them to the meeting place,still alone and unarmed. These demands Gush cooly carried out in detail, whereupon the Kaffirs filled with wonder and amazement at his courage and faith in them with-

drew without further trouble and Salem was saved.

Just two and one-half months later, towards the close of this period of fright, turmoil, uncertainty and death; Judith Boardman Dixon gave birth to her youngest son, Henry Aldous Dixon, on March 14, 1835, at Grahamstown, Cape Province, South Africa. It was in St. George's Church, Grahamstown, that he was christened. The same Church building had only recently been used as a place of refuge for several thousand of the Settlers who had come to Grahamstown for protection. Not only had it been a refuge for the women and children, but also served as a powder magazine for their ammunition.

By the latter part of March 1835, the natives had been pushed out of the Colony and out behind the neutral territory, and by May 10th a new Eastern Boundry had been established. It was not until September 1835, that a peace treaty was signed and the 6th Kaffir War became history.

For the majority of the Settlers, the next few years were devoted to the task of restoring their shattered fortunes.

In re-building their burnt-out homesteads, many of the farmers constructed their new farm buildings along the lines of a minature fortress, with watch towers, guard houses, loopholes,embrasures and high surrounding stone walls. These farm house fortresses, later played a most important part of preserving life and property in subsequent wars and raids.

In a surprising short time, houses, barns and outbuildings were rebuilt, fences repaired, ploughing resumed and livestock replenished. The visable ravages of war were concealed, but many more years of hard toil was required to pay for the heavy financial losses suffered by the Settlers.

Unlike the Mormon Pioneers "trek" of 1847 when the Latter-Day Saints were driven from the edge of civilization to the wilderness; the Dutch Farmer, living in the Districts of the Eastern Colony, became disgusted with the British Governments frontier policy and the emancipation of their slaves in 1834. They started, by their own free will, to leave the Colony and seek new homes in the new areas to the North and Northwest. By the end of 1837, a total of 2,000 persons had left the Colony and crossed the Orange River. It has been called "The Great Trek of South Africa", and its participants "The Voor Trekkers".

The majority of the Settlers regretted to see their Dutch neighbors leaving, for since their arrival on the locations, they had respected and developed strong bonds of friendship, trust and mutual interests. Their assistance in defending the frontier lines was of inestimable value and worth.

By 1850, John Henry Dixon had worked hard and long and had ac-

cumulated sufficient wise investments to retire. In his 64th year, he bought a house in Uitenhage where some of his friends were living in retirement.

A short time before his retirement decision was made, his youngest daughter Anne, married John Godlieb Hartman at Grahamstown.

John Henry rented his house at Grahamstown and took his wife, Judith and youngest son Henry Aldous, who had just returned from a native expedition into Kerlies Country, with all their belongings and moved to their new home at Uitenhage, approximately 100 miles south of Grahamstown.

It was here in Uitenhage in about 1854 that Henry A. Dixon, a young man of nineteen years became acquainted with Elder Leonard I. Smith from Salt Lake City, Utah, and was taught the Gospel of Jesus Christ. It was here in Uitenhage that after being baptized a member of the Church of Jesus Christ of Latter-Day Saints that John Henry Dixon told young Henry, "that inasmuch as you have gone in direct opposition to my wishes you must try the world on your own".

John Henry Dixon and his wife Judith were still living at Uitenhage in January 18, 1862 when their L.D.S. missionary son, Henry A. returned to the land of his birth. At this time John Henry Dixon offered to set his son up in business and to see that he was comfortably provided for the remainder of his life, if he would marry and remain in the land of his birth, South Africa.

It was here in Uitenhage in April of 1864 that Henry A. Dixon gave his last good bye to his Mother. She died here in Uitenhage on September 23, 1865. His father returned to Grahamstown to live with his widowed daughter Anne.

On April 1, 1874, at the age of 88 years, John Henry Dixon died at Grahamstown, C. P., South Africa, where he was buried.

In reference to the death of his Father, Henry A. Dixon wrote the following in a letter to his sister Anne:

Provo City
13 July 1874

Mrs. Anne Hartman
Dundas Street, Grahamstown
Cape of Good Hope, South Africa

Dear Sister,

Received yours' of the 4th April announcing the death of our dear Father. The first intimation I received was from a newspaper I received, presume from you. The blow was not as severe as might have been, had he been a younger man.

His advanced age of 88 and from the tenor of your letters, general debility, caused me to expect it. He has fulfilled the measure

of his creation, honourably and faithfully, and has gone to reap the reward of his labors. I feel proud of my Parentage, and hope I may never bring discredit on the family - - - - - - - - - - - - - - -

/S/ HENRY A. DIXON

So closed the life's work of the Leader of the Dixon Party. He was a member of that band of valiant and courageous 1820 Settlers who left his native land, London, England, for the unknown land of South Africa. As a fighting Pioneer, he helped conquer the soil, the natives, and the elements. He lived to enjoy the fruits of his labors and to witness the gradual development of his adopted Country to a thriving and prosperous nation.

Clarence Dixon Taylor

MY GREAT GRANDMOTHER

JUDITH BOARDMAN DIXON

December 16, 1796 September 23, 1865

BIOGRAPHY OF JUDITH BOARDMAN DIXON
1796 - 1865

The Boardman family of Haydock Lodge, Holbrook Hall and Ashton Manor, was a very respectful and influential family of Lancaster, England. They owned considerable property at Haydock and Liverpool.

To Thomas Boardman and Mary Ashton, a son, christened William was born October 27, 1768. His parents desired that he obtain an education and become a schoolmaster. After his prep school, at 18, he entered the Manchester Grammar School for his advanced study. After his marriage to Margaret Hayes, he obtained a school at Newburgh, about ten miles from his birthplace, where four of their children were born: Mary, October 5, 1795; JUDITH, December 16, 1796; Sussanah, October 27, 1798; Thomas, September 25, 1800.

From Newburgh, William moved his family to Pinnington to teach school. Here the following children were born: Margaret, December 14, 1802; John Ashton, July 8, 1804; Sarah Hayes, August 5, 1806; James Hayes, July 22, 1808. They were christened at Newton in Makersfield, close to William's birthplace.

Prior to the birth of Judith's son William (born February 14, 1811 at Blackburn, England), they had moved the family to Grimshaw Park in Blackburn, where Wm. was Master of Grammar School. He resigned, his position at Blackburn in 1819 to become one of the 1820 Settlers to colonize the Albany Settlement at the Cape of Good Hope, South Africa.

Judith attended school at Pinnington and Blackburn, and no doubt, she and Mary were assisting their father at the Grammar School in Blackburn, just before they left England for South Africa. Later, Mary and her husband took over the schools which had been started by the Rev. William Boardman, at Bathhurst and Cuylerville in South Africa.

Judith Boardman, next to the eldest daughter of the Rev. William Boardman, and my great grandmother, in 1820 was old enough to sign up for an allotment of land in South Africa and qualify as an 1820 Settler.

Judith, together with her father and mother and four sisters and four brothers with all their earthly possessions, left Blackburn, England on December 23, 1819 for London, England where they were to board the Belle Alliance sailing ship.

Upon their arrival at London, their sailing vessel was frozen solidly in the ice, at Depthford on the Thames River; unable to move.

The Boardman family boarded their ship, La Belle Alliance, fully expecting the ice to break-up in a few days and permit them to set sail for sunny South Africa.

This being a very unusual and severe winter, it took the sailing vessel nearly a month to proceed a distance of two miles down the

River into open sea water by February 14, 1820.

The three month voyage to Algoa Bay, South Africa was a long, hot, monotonous journey; with plenty of time to rest, relax, and very little work, except when the ship had to be fumigated and scrubbed down.

With 307 persons, plus the crew, crowded into a small sailing vessel such as the La Belle Alliance, sickness such as measles, whooping cough and colds spread rapidly. Luckily there were three medical doctors on board to give relief where needed. The smallpox epidemic, on board ship, took the lives of several members, who were buried at sea.

On May 24, 1820, the anchor of the La Belle Alliance was dropped in Algoa Bay, the dis-embarkation point for the Settlers. Another week passed before the passengers, their boxes, bags and luggage were loaded on the flat boats and delivered to the sandy beach.

"Settlers Town" was the first temporary home of the Boardman's in the new land of South Africa. This consisted of rows of tents back from the shoreline, occupied by the Settlers while they were waiting for the wagons to transport them and their possessions to their new, permanent land locations.

Judith and her family had to waste another thirty-four days in Settlers Town before their luggage and equipment was loaded on the wagons for their trip inland.

It took the Boardman family about eight days of jolting, bouncing, and tossing in the ox drawn wagons over the hot, dry, dusty roads, before they reached their destination.

Finally, the acting leader of the Willson Party, the Rev. William Boardman, halted the caravan and was shown his land allotment. The boxes and luggage were unloaded and the wagons departed leaving the Settlers sitting on their boxes, along in a new and unfamiliar wild land.

Father and mother, boys and girls, all pitched in to provide a shelter to protect them from the elements, animals and natives.

Life in England had been comfortable and pleasant for Judith. Now, at the age of twenty-three, it became a difficult adjustment to make, under the primitive living conditions of an 1820 Settler.

The law in the Settlement forbid them to hire slave servants, so Judith and her sisters pitched in to help their father build their first crude shelter. Before the crops could be planted, the land had to be cleared and the seed-bed prepared, which Judith and her sisters helped to do. Then in despair, they watched their growing crops, dry-up and die from the drouth and rust disease. Life in this new land was hard, dis-heartening and full of discouragement and despair.

Time and time again, Judith and her sisters wished they had not left comfortable England. At their home in England they would have friends of their own age to associate with, places to go, and things to

do. Here in Africa they were confined to the boundaries of their settlement, no new friends; only hard, toilsome work, day after day.

Two years after the Boardman family landed in South Africa, the eldest daughter, Mary Boardman, married a fellow Willson Party Settler and passenger on the sailing ship, La Belle Alliance; William John Earl. Up to this time, Judith had the close companionship with her sister Mary, but now this was taken.

A year later, on January 31, 1823, Judith's mother, Margaret Hayes Boardman died. Now the eldest daughter at home, Judith assumed the responsibility of running the home and caring for her father and three younger sisters and three younger brothers; which was a most difficult job under such adverse living conditions.

Sadness again entered the Boardman household when the Rev. William Boardman died on August 22, 1825 at Bathhurst. Now the full responsibility of the orphaned Boardman children was hers.

The following December, nineteen year old, Sarah Boardman married John Crause, a British Army Captain, who was stationed at the Army Garrison in Grahamstown. This was one less responsibilty for Judith.

Now amidst this time of trouble and sorrow, a ray of hope and happiness appeared in the form of a proposal of marriage from John Henry Dixon, the Leader of the 1820 Settler Dixon Party, a widower since June 21, 1924, when his first wife Margaret Walden Dixon had died, leaving four daughters and one son. Judith Boardman and John Henry Dixon were married in the St. George Church, Grahamstown on January 12, 1826 by the Rev. Thomas Ireland.

Coming from a large family of boys and girls and for several years having managed the household duties of her father's house, was not difficult for Judith to assume full responsibility of the Dixon household and acting as mother of the five motherless children: Mary, age 15; Emma, age 12; Eliza, age 10; Sarah, age 8; and William, age 5.

Happiness again entered Judith's life with the birth of her first child and daughter, Ann Judith, on November 16, 1826.

Of the seven children born to Judith, she only raised two to maturity; her oldest daughter Ann Judith and her youngest boy Henry Aldous. Then to have her youngest son, Henry A. join the Mormon Church and he being turned out of her home by his father and disowned, was a heartbreaking experience for her.

JUDITH BOARDMAN DIXON'S CHILDREN:

Ann Judith Dixon	Born	16 Nov	1826	Died	28 Mar	1877
Joseph Dixon		6 Jan	1828			
Margaret Dixon		26 Mar	1829			
Ellen Dixon		7 Nov	1830		2 Feb	1831
John Boardman Dixon		8 Dec	1831		9 May	1832
Henry Aldous Dixon		14 Mar	1835		4 May	1884
Adelaid Catherine Dixon		29 Jan	1837			

From 1829 to the middle of 1834, three of Judith's children were born under very trying experiences. This was a period when the natives were continiously making trouble for the Settlers by driving off their cattle, setting fire to their houses and even killing many of the Settlers. The 6th Kaffir War between the natives and the whites, which started on December of 1834, was the worst.

Thus on March 14, 1835, during this Kaffir 6th War, Henry Aldous Dixon was born in Grahamstown to Judith. It was here in Grahamstown that Henry Aldous Dixon grew up as a boy. His father had moved from the Dixon Location "Waaplaats" into Grahamstown and became a merchant.

John Henry Dixon had accumulated sufficient wealth, by 1850, to retire from business. Thus in his 64th year he bought a house in Uitenhage, a wealthy retired village 120 miles South from Grahamstown and 21 miles inland from Port Elizabeth.

Anne Judith Dixon had married Johan Godlieb Hartman on February 1846 and stayed in Grahamstown when John Henry, Judith and Henry A. Dixon moved to Uitenhage.

It was here in Uitenhage on March 14, 1855 that Judith's youngest son Henry A. came home with a wet bundle of clothes under his arm and announced that he had been baptized a member of the Church of Jesus Christ of Latter Day Saints. Henry's father calmed down long enough to tell him that since he had chosen between his family and the filthy Mormons that he must leave his house and never return. He then left the room with his wife, Judith, screaming after him, pleading for mercy and a reconcilliation. Eight months later, Judith's youngest son, Henry A. left Port Elizabeth for Utah.

Henry A. Dixon returned to the country of his birth in December of 1861. His mother, Judith persuaded her husband, John Henry to invite their son to pay them a visit at Uitenhage.

In January of 1862, Henry Aldous Dixon was transferred from his activities as a missionary for the Church in Capetown, to the Port Elizabeth District. On January 18th he accepted his parents invitation and was given a prodigal son's welcome to their home. Judith gave him a five pound note and sent him to the local clothing store where she paid for a new suit of clothes for him.

Judith encouraged him to bring his girl friend from England, marry her and settle down in Africa to a life of comfort and ease, and be near his family. She even had her husband promise to provide a furnished house and to see that he was taken care of financially for the rest of his life. But of no avail. Henry A. returned to his missionary labors two days later.

From time to time, without her husband's knowledge, she sent her missionary son money to help sustain him financially.

About one year and a half after her only living son returned to his home in Utah, Judith Boardman Dixon died at Uitenhage, South Africa on September 23, 1865, where she was buried.

MY GREAT GRANDFATHER

JOHN DE GREY II

Chr. October 23.1803 February 24, 1849

JOHN DE GREY II

A family story, with no proof, relates that John DeGrey I, was the son of nobility of Kent County, who had been disowned by his family and had changed his name from De Gray to Diggery, denoting his fall socially and financially.

John DeGrey II was born to John DeGrey I and Anne Bowater in 1803 and christened on October 23rd. at Dudley, Worcester, England. Although John was a common laborer, he won the respect and love of Maria Brooks, who came from a highly respected and well-to-do family of Tipton, Staffordshire, England. Upon her marriage her family immediately dis-owned her for marrying beneath her class.

John DeGrey II was a tailor by trade, but with a rapidly growing family he could not make a comfortable living for his wife and family at his trade, so he had to look elsewhere for work.

John taught his wife, Maria, the tailor trade, who then carried on her husband's tailor business and he picked up a full time job in the nearby Brewery.

Working conditions in this dark, damp brewery basement, adversly affected John's health. At the early age of 47 years, John died of lung trouble.

John DeGrey II was buried in the Dudley Church Yard in February of 1849.

John DeGrey and Maria Brooks DeGrey had ten children. Four of them died as children in England. The other five girls and one boy came to Utah with their widowed mother.

Sarah DeGrey, my grandmother, was the youngest daughter and married Henry Aldous Dixon in Salt Lake City, Utah on January 27, 1865.

Clarence Dixon Taylor
September 12, 1979

MY GREAT GRANDMOTHER

MARIA BROOKS DE GREY

April 10, 1805 April 2, 1876

MARIA BROOKS DEGREY

1805 - 1876

Biography of MARIA BROOKS DE GREY

By Maria Dixon Taylor

Maria Brooks DeGrey was born at Tipton, Worcestershire, England, April 10, 1805. She was the daughter of Job and Elizabeth Walton Brooks. She had four brothers and four sisters whose names were: Daniel, married Ann Parkes on September 4, 1815 in Dudley; Isaac, married Harriett Parkes on September 1, 1817; James, married Mary Ann Jones on December 27, 1819; Job, not known if he married. Her sisters were: Sarah, who married Thomas Crowley; Mary who married Joseph Bainford; Phoebe Williams and Elizabeth. Her parents were highly respected and well to do people of Tipton.

One of the brothers became a minister. The other brothers were operating the various shops in a large iron works owned and operated by their father.

Maria's family was very much opposed to her marrying John DeGrey, because he was a poor man. She knew she loved him and that was more important to her than money. She was young and ambitious and could financially help her young husband in many ways.

John was a tailor by trade, and worked hard to establish a comfortable home for his wife and rapidly increasing family. Maria requested him to teach her the tailor trade so that she could help him. John consented to this, and Maria became very efficient and was able to carry on the tailor trade which left her husband free to procure other work in the nearby brewry. His work in the damp brewry basement aggravated and brought on lung trouble, from which he died at the early age of 47. He was buried in the Dudley Church Yard. Financially, the death of her husband was a great blow to Maria, for now there was only one pair of hands to work and support her young family, instead of the two.

As time went on, her eldest son Alfred married Maria Raybould. Her eldest daughter, Selena, married John C. Hall, who later became President of the local Branch of the L. D. S. Church.

One day a cousin of Maria's came in and said, "Have you heard about a strange religion and preachers traveling through here. I Would like to go and hear them, will you go with me?" She went and was convinced it was the true religion.

The spirit of gathering to Zion came upon her immediately, as it did nearly every convert. She still had six living children. Having buried three, one a boy named after his father, and two girls. All were small when they died.

Maria decided to sell everything she had, and left her home in Dudley for America. Alfred had not accepted the Gospel, so he and his wife remained behind. Selena and her husband could not go to Utah, at that time, as he was a missionary and Branch President of the Birmingham Conference. The mother and four daughters, Kezia, Maria, Charlotte and Sarah, embarked in a sailing vessel. As their

means was limited, they had to travel in the lowest class and the cheapest food, but their courage was high.

Many interesting events took place during their six weeks voyage. One day as they were nearing Boston, the negro cook stabbed the steward, which caused a great commotion amongst the passengers, and for a time it looked like there would be a riot. Before the ship landed, a police boat came into the harbor and took the negro into custody.

When they landed this little family were without funds. The mother had great faith and trusted in her Heavenly Father to direct them to wh ere they could secure work.

The family had to separate, which was a great trial to the mother and the daughters. Maria secured work at the home of a Mr. Coburn of Boston, owner of a large shoe manufacturing plant. Sarah, the youngest, was sent several miles away to the home of an old minister and his wife. She became so homesick, they had to put her to bed. The old lady took her a plate upstairs with old dry crusts she could not eat, and a bunch of grapes. The fruit was eaten but the crusts were left. She became so ill and weak, word was sent to the mother. She asked Mr. Coburn if it would be possible to bring her little girl to their home, where she could take care of her. She was only eleven years old. He was very kind and said she could be a companion for his little girl, who was the same age.

Charlotte also became ill, and the mother's courage nearly failed her at times, as she thought of her little girls in different homes in a big city. But again she felt it would only be for a short time. For just as soon as they could save enough money, it would take them across the plains to Utah.

One day, Mr. Coburn was reading the paper at the dinner table. Maria was serving the meal, and she heard him remark that a most wonderful thing had happened. A steamship named, George Washington, had arrived from England in three weeks instead of six weeks, the fastest time of the sailing vessels. Maria said, "Did you say the George Washington had arrived?" He said, "Yes." She then said, "If that is right I must prepare to leave you for I have a daughter and son-in-law on that boat and we will be leaving for the West." He then wanted to know where, and she told him to Utah. He gasped and said, "Please Mrs. DeGrey, don't go out there. Don't you know the Government Troops, Johnston's Army, is on their way to wipe out the Mormons? You have been with us eight months and we all love you so much. I will take your little girl, Sarah, for a companion for my little girl, and will feed and clothe and school her, and make a fine lady out of her." Maria thanked him kindly for all he had done for she and her children, but if the Mormons were to be wiped out, she would be one with them.

With the money she and her daughters had accumulated, John C.

Hall purchased a yoke of oxen, a yoke of cows and a wagon and started on their trek of a thousand miles West.

They were in Jesse B. Martin's Company. Many times their wagon was several miles in the rear of the Company. On one such occasion, the girls were picking wild berries. They had been warned never to go far from the wagon. In the distance they saw clouds of dust, so off to the wagon they ran, barely climbing inside before several Indians rode up. The Indians pulled the wagon cover aside which frightened the little children who were under it. They finally tried to stop the oxen and cows, but John Hall cracked his whip and shouted to keep them going. Maria had heard the word "Howdy" and as they rode in front of the wagon. Maria pretended to be very brave and would nod her head and say "Howdy". The Indians scowled at her and it began to look like they meant mischief. Finally, John said, pointing his finger, "Captain, Company ahead". The Indians looked at each other and began to talk. Finally they rode up out of the ravine where they consulted with about thirty more of their companions. The Indians looked in the distance and sighted the Company about three miles ahead, then rode off, much to the relief of those in the wagon.

The girls walked the entire distance of a thousand miles, clinging onto the back of the wagon as it went through the Platte River and other streams. It was always a relief to the mother to see them safely across stream on the other side.

In the mornings, the cows were milked. The milk was put in a tin can with a lid on. When they arrived at camp at night, they had little balls of butter, formed in the can, for their supper by the jolting wagon.

As they neared their journey's end, the cattle became thin and weak. One day a Company came along with some Texas steers that were fat and ready for the yoke. They unyoked the cows and replaced them with these steers. Maria was leading one of the cows when she first viewed the Valley. She felt as Brigham Young said, "This is the Place", and was perfectly contented. The cow must have felt the same, for it layed down and, Maria by its side, went to sleep.

Their first home was in the Eleventh Ward, Salt Lake City, between Brigham Street and First South on Seventh East Street. The house consisted of one log room with a dirt roof. She was a very neat housekeeper and had dainty white curtains to the windows, and valences around the bed. When the rain came, it ran through the dirt roof, and left mud streaked on the white washed logs, as well as soiling the curtains and other furnishings.

Her daughters were all married while still young, as most of the girls did at that time. She worked hard, doing washing and ironing for some of the wealthier families of the City, but she was thankful to be financially independent. Her son Alfred and family came to Utah

in 1868, which made her very happyto have all of her children with her.

John Hall, soon after arriving in the valley, took Kezie as a plural wife. They were called to help settle the Dixie Country. Her daughter Maria, married Charles N. Smith, and they were called to the same Mission. He was Bishop of Rockville for many years, and Maria, his wife, was the post mistress and first telegraph operator. They suffered many hardships, but through their untiring efforts were able to tunnel through rock ledges and build a canal which brought water onto a dry, barren bench, and made it "blossom as the rose". This is now the beautiful little town called Hurricane.

George Badley, Charlotte's husband, was called to the Dixie country, taking his wife Charlotte with him. Her first child was born in a dugout in the side of a hill. They only remained in Dixie a short time, when they were released to return to Salt Lake on account of his Health. This pleased Mother DeGrey, as her youngest daughter, Sarah, had married Henry Aldous Dixon. He had come from South Africa, across the plains in the same Company as had Mother DeGrey and her family.

After Henry and Sarah were married, they lived next to Mother DeGrey until Brigham Young called him to Provo to take charge of the Woolen Mills, when it was first opened. The mother was still happy to have Sarah living only fifty miles from her.

She died as she had lived; a true Latter Day Saint, and an unselfish woman, on April 12, 1876, in Salt Lake City, Utah.

MY GREAT, GREAT GRANDFATHER

REV.. WILLIAM BOARDMAN

October 27, 1768 August 22, 1825

La Belle Alliance 4th Jany. 1820
Deptford

Thames River Near London, England

REV. WILLIAM BOARDMAN

Sir,

I have the honour to be
Your very obedient
and respectful servt

Wm. Boardman

REVEREND WILLIAM BOARDMAN

1776 - 1827

T he Boardman family of Haydock Lodge, Holbrook Hall and Ashton Manor, Lancaster, England, was a highly influential family, owning considerable farm land at Haydock and vicinity, as well as commercial property near the Princes Dock, Liverpool. This latter property being sold to the municipality of Liverpool about 1827 for a considerable amount. The proceeds from this sale was left to the brothers, Thomas Boardman and James Boardman.

The second son born to Thomas Boardman and Mary Ashton in 1776 at Ashton Le Williams, Lancaster, England was given the name of William. William the subject of this sketch had an older brother Thomas and a younger brother James and two younger sisters, Mary and Judith.

At the age of 22, in 1794, William Boardman married Margaret Hayes, sister of John Hayes, solicitor of Liverpool, who had the management of the Boardman real estate properties.

For the next seven years, William and his wife Margaret, lived at Newberry, Lancaster, where the following children were born:

Mary, born October 5, 1795; Judith (my great grandmother) was born December 16, 1796; Susannah, born October 27, 1798; Thomas, born September 25, 1800.

By the time the next child, Margaret, was born on December 14, 1802, the family had moved to nearby Newton, where the following children were born:

John Ashton, born July 8, 1804; Sarah Hayes, born August 3, 1806; James Hayes, born July 22, 1808. The youngest son, William, was born February 14, 1811, at Blackburn, England.

The Rev. William Boardman was Master of Grammar School at Blackburn, Lancaster, England. He resigned in December 1819 to accept the appointment of the Secretary of State as Colonial Minister for the Church of England in behalf of the British Settlers who were leaving England to colonize the Albany Settlement in the Cape of Good Hope, South Africa.

In order to provide for the spiritual welfare of these African Settlers, the Imperial Parliment had made provisions whereby each party of 100 families could choose a Clergyman of their own choice (subject to approval of the Sec. of State) to accompany them to their new home. The clergyman was to receive approximately $500 (100 pounds) annually from the British Government.

Mr. Thomas Willson, a young and enthusiastic man, had contacted his friends and neighbors, selling them on the opportunities of the free land and the ease of livelyhood in the new Country - South Africa.

He had 307 persons subscribe and become members of his Party. Having sufficient members in his party to engage the services of a Clergyman, he had submitted the name of the Rev. William Boardman to the Secretary of State for his approval. Not only could the Rev. Boardman act as their Minister, but he could also organize Gram. mar School to educate their children in this new land.

Thus the Rev. William Boardman became a member of the Willson Party who sailed on the LaBelle Alliance ship. Of the 11ships, 56 Parties, and 3,487 Persons setting sail for the Cape of Good Hope; there were only two Church of England Ministers (Rev. Boardman) and (Rev. F. Mac Cleland) and one Methodist Minister (Rev. J. W. Shaw) appointed to care for the spiritual welfare of these settlers.

According to Hockly, in his "Story of the British Settlers of 1820". the Rev. William Boardman of the Willson Party, and the Rev. F. McClelland of the Parker Party, both Church of England Clergymen, set sail from England merely as ordinary settlers and accordingly did not receive a Government salary at first; but soon after their arrival at the Cape they were appointed as Ministers of their respective parties and were paid a salary by the Government as provided.

After saying goodbye to their 19 year old son Thomas, who was to remain in Blackburn, England, as an upholsterer apprenticed to Thomas Barton; Rev. Boardman, his wife Margaret Hayes Boardman, and their remaining eight children left for London on December 23, 1819, where their transport vessel, La Belle Alliance, was lying at anchor.

Upon arrival at London, they beheld eight, 3 masted sailing vessels, lying at anchor in the Thames River, and all imprisoned by the ice. Seeking out the Willson or London Party on the La Belle Alliance, which was frozen in at Depthford, the Boardman Family boarded the vessel in readiness for sailing just as soon as the ice would break up.

This winter had been one of the most severe witnessed in England for many a year. For solid weeks the temperature had been below freezing, and a piercing, cold, artic wind, accompanied by snow had blown in from the north. All ships in the Thames River were frozen in solid, including the Cape of Good Hope Settler's Vessels. While the Settlers were waiting for the ice to break up and release the ships so as to proceed on their way to Africa. It was not unusual for them to be able to walk from one vessel to another on the ice, or from ship to shore without the aid of boat or gangplank. Amusements in the form of dancing and playing games on the ice was a common practice. Even refreshment stands were erected on the ice for the benefit of those who danced to the tunes of the fiddler.

It was during these long hours and days of waiting that some of the passengers began to think and meditate on the big adventure they were

undertaking, eventually leaving the vessel for their home, never to return and sail.

Finally on January 19, 1820 at 2:30 p.m., the La Belle Alliance was loosened from its mooring at Depthford and continued down the River as far as Blackwall; near the residence of the river pilot. Here again the ship was tied fast to the mooring and unable to proceed any further due to the thick ice which had formed. For a whole month, the LaBelle Alliance had only been able to proceed a distance of two miles down the Thames River. Disappointment, disgust, impatience and restlessness was evidenced among the majority of passengers.

Finally on February 14th, the La Belle Alliance made it into the open waters of the sea, bound for the Cape of Good Hope.

The La Belle Alliance vessel was somewhat crowded and strict ship regulations were posted and enforced. The British Government, including the Navy Board, had put forth great effort to provide and promote comfort and satisfactory living conditions for the emigrants. The food was simple, good and plentiful and was distributed on schedule as follows: On Mondays and Fridays - biscuits and beef. On Tuesdays and Saturdays - rum, pork and mustard. On Wednesdays - tea, cocoa, sugar, salt and soap. Every afternoon at 3:00 o'clock -water was allotted. All persons not appearing at the scheduled time lost their allotment. In cases of Illness, wine and other luxuries were available. Each ship carried a Doctor, as well as the Settler's Doctors, who were Dr. Thomas Cock, Dr. W. Combley and Dr. James Pawle of the Willson Party.

As might be expected, where a large number of people are crowded together, sickness in the form of measles, whooping cough and smallpox made their appearance. It was during this smallpox epidemic aboard the La Belle Alliance that Doctor Cock's wife and three children died of smallpx and were buried at sea. With his two remaining children, Dr. Cock received permission to return to England by the first transport after March 20, 1821.

In order to control these diseases, it was necessary at periodic intervals, to thoroughly clean, dis-infect and fumigate the ship. All which added to the distress and discomfort of the passengers. To do this, all personal belongings, such as clothing and bedding and such was taken on deck and thoroughly aired. After being returned below deck, the hatches were all closed and the ship completely fumigated with a poisonous gas. For a while this would control the rats, cockroaches and germs on the ship.

As a past-time, some of the men would put salt pork on a hook to fish. One particular day, one of the Settlers was fishing for sharks, which were swimming around the boat. Having been told how strong

a shark was, he had tied the line to his arm, and was almost dragged overboard by the shark who had swallowed his hook and bait, before being rescued by nearby fishermen

On Sunday, Divine Services were held on the quarter deck. A fine awning was spread overhead and the sides were draped with flags. The awning provided a protection against the hot, tropical sun and the flags afforded a resemblance of privacy. Some Sundays when they were near the equator, it was necessary to throw buckets full of water around on the deck in order to try to keep cool and comfortable.

The capstan, covered with the Union Jack, was the pulpit, and the seats for the congregation were made of the capstan bars. The prayers were read and a sermon delivered by the Rev. William Boardman.

To many on board, the Sermon given on Sunday, March 12th, preached from the text "Grow in Grace", was the outstanding sermon delivered by the Rev. William Boardman, during the entire voyage.

On this same Sunday evening, when all was quiet and peaceful, there arose a most terrific noice, which alarmed and frightened the women and children. Many on board thought it was some strange ship which had drawn up alongside, without anyone knowing of its presence., and pirates from this strange and suspicious ship, which had been sighted earlier, were boarding the vessel. As the noise subsided, the sound of the speaking trumpet at the bow of the boat, hailed the ship. The La Belle Alliance Captain answered in reply. By this time the passengers were pouring on deck to see what the excitement was, but all they could see was a light pass under the side of the ship and head westward.

After anxious inquiry, the passengers were told that their ship had been hailed by King Neptune, the Governor of the Sea, and that he would be back the next day to claim tribute from all passengers who had never crossed the equator.

At half past nine the next morning, the announcement was made from the forecastle by the sound of the bugle horn, blown by"Joe Bigbelly". A strong voice was heard to hail the ship, "Ship Ahoy?"To this question the Captain answered. Neptune next inquired, "What Ship?" The Captain then answered, "The La Belle Alliance, bound for the Cape of Good Hope with Settlers."

Next a large screen was rolled up, and there appeared the most frightful creatures imaginable. First appeared six, nearly naked men, with their bodies painted and marked like the cannibal native from New Zealand. Each had a large bamboo stick in his hands.These were the constables. Next came eight men, with ropes in their hand, pulling Neptune's car. In this car with Neptune, was his wife and child

and "Joe Bigbelly", who was blowing his horn with all the wind he had, of which he had plenty. The whole Royal Party were dressed most frightfully, and many of the children and young girls avoided them and would not let them come near them. Behind the Royal Car came the barber and his mate, carrying a bucket, a large brush for lather, and a piece of iron hoop for a razor. As the Royal Party approached the center of the ship, the Captain had four guns fired. The procession proceeded to the star board gangway where Neptune's secretary appeared with a long paper scroll in his hand. This list contained the names of those whom tribute was demanded. As each name was read, the constables would seek out this person and bring them to Neptune's judgement seat. This consisted of a plank across a large tub of water. Questions were thrown at the individual by King Neptune. The barber would lather the individual's face with his brush and soap and then draw his razor across his face. The plank was then pulled out from under the individual and down in the tub of water he would land. Not content with the ducking in the tub, bucket upon bucket of water was dashed on them from above.

To top off this big celebration, a grand ball was held in the evening, which filled the Settlers with gaety and pleasure and helped break the monotony of the long voyage.

Of great interest to the Boardman children were the exciting days when a small speck of land would emerge above the water line and the vessel would soon drop anchor near one of the several islands on the way. How well they remember the steep, vine clad hills, and the oranges and grapes brought out to them by the dark skinned Madeira natives in their small, but well filled row boats. How they wished they could get off this small, crowded ship and play on the sandy shore of Las Palmas or Ascension Island. Few persons were permitted to go ashore and as soon as the fresh water tanks were refilled, they were once again sailing south.

There were two or three times, the older children would never forget:-When the sea was running heavy and high, and the pouring rain forced the sailors to batten down the hatches-then in the midnight darkness, with the children clinging to their mothers-the water swept over the deck and the water swished in the hold below;-then the soft, hopeful voice of the mother, assuring them that all was well and every thing would be all right; but if it was the will of their Father-in-heaven , they would all go down together as a family.

When about two-thirds of the way to their destination, a special meeting of all the heads of families was called to make final arrangements for settling in their new home. At this time, Mr. Willson, the Party Head, put in his claim for his rights to be "Lord of the Manor", "To fish in all the rivers of the Settlement; to hunt on all the grounds;

'to cut timer out of all the forests;and the whole party should enclose-his own lands and gardens and assist him in cultivating his lands, for at least the first two years. "He also put in claims for various duties he had performed in making arrangements with the Secretary of State, at the Agent's Office, and in making arrangements for the Clergy and Doctors. This was a very unfortunate incident for Mr. Willson; for his party members felt he was taking unfair advantage of them, and they drew up a resolution requesting the Governor of the Cape, not to make Mr. Willson "Lord of the Manor", but to allot directly to each his 100 acres of land.

Mr. Willson later excused himself for abandoning his Party in Albany and returning to England by saying, " I sacrificed myself at the altar of duty for an ungrateful rabble who sought my life."

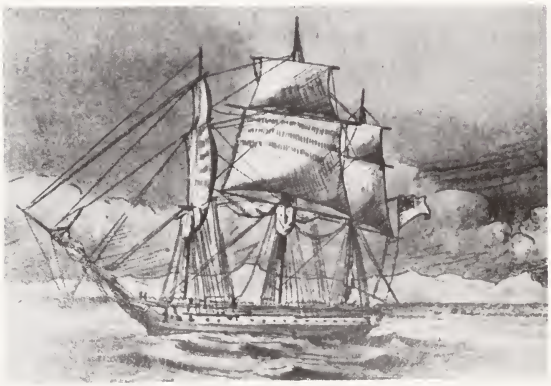
It was on May 1, 1820, when the La Belle Alliance dropped anchor in Table Bay, Capetown, South Africa. Due to strict quarantine regulations being enforced at Table Bay (the smallpox epidemic aboard), only the Party Leaders were allowed ashore. They brought back word that they would proceed immediately to their destination; for it was dangerous for them to remain any longer at Capetown.

One of the passengers aboard the La Belle Alliance had been entrusted with a parcel and packet of letters to be delivered to two gentlemen in Capetown. Being unable to leave the ship they were unable to personally deliver them, so they had to send them ashore by another messenger. In payment for this service the two Cape Town gentlemen sent them a thank you letter together with two live sheep and a large bucket of onions.

For days thereafter, one of the main topics of discussion was about the large fat tails of these special breed of sheep. Some expressed their opinion that they might be a cross mixture with an otter; both having such large, fat tails. Others had the theory that these sheep, grazing on Table Mountain, with their heads higher than their tails, resulted in the surplus fat flowing to the lowest point, their tails. But the greatest satisfaction came when the sheep were butchered and fresh meat distributed to many of this young man's friends. This was really a rare treat for all, after having only salt beef and pork for the past six months.

Finally, Cape Recife was rounded and at about 11:00 a.m., Wednesday May 24, 1820, the La Belle Alliance dropped anchor in Algoa Bay. As the Boardman family stood on deck and looked out on the dreary, barren, sand swept coastline, they felt they had arrived at the "Cape of Forlorn Hope", rather than the Cape of Good Hope. On this barren looking shoreline, which was later to become Port Elizabeth, they could see only three houses, a few haystacks, and a great number of tents, placed there by the British Government as temp-

1820 Settlers landing



1820 Settlers Sailing Ship

orary quarters for the Settlers, enroute to their new homes. One of the Settlers describes this picture as follows: "From the deck of our vessel we descried a coast lashed by a broad belt of angry breakers, threatening, we feared, death to a large proportion of our numbers. The shore was girt with an array of barren sand hills, behind and close to which appeared a series of rugged and stony acclivities, and in the distance behind these, the dark and gloomy range of the Winterhood Mountains frowned upon us."

Upon the invitation of the Captain, the Rev. William Boardman and Thos. Willson, the Party Head, were the first to go ashore from the La Belle Alliance. Here they reported to the kind hearted and fatherly, Sir Rufane Donkin, the acting Governor of the Colony, who had his headquarters' tent (Marques) at the spot near the end of the present Jetty Street, Port Elizabeth.

The next day, word was sent back to the ship to send in the Porter dogs and guns and ammunition; for the advance Party was going hunting for game. In the afternoon this advance party returned with their game - 3 plovers, 2 water wagtails, 1 hare, and 1 long snake (fully 18 inches) which was said to be very deadly poisonous. In describing the natives they had seen, the Rev. Boardman remarked that all the hair they had on their heads was for all the world like rows of young York cabbages.

Many of the Settlers who had arrived on other vessels, were still occupying the tents of "Settlers Town" which were located along the shore and behind the sand hills. They were waiting for the transportation which would carry them to their new location in Zuurveld, about 100 miles up country. Since the tents were still occupied, all on board the La Belle Alliance were required to stay aboard the ship for another week or two. How disappointing this was for them; to be so near their destination, yet unable to go ashore.

On about June 1, 1820, all the boxes, bags and baggage of the Boardman family were loaded into a large barge, or lighter. These surf boats were worked in toward shore by ropes, until shallow water was reached. Here the Scots of the 72nd Regiment, then stationed at Fort Frederick, were on hand to carry the women and children to shore. All others had to wade to shore or be carried on the backs of natives. All boxes, bags and baggage was piled on the shore, to be recovered and carried to the assigned Government tents along the shoreline.

Of particular interest was the tenderness shown by the Commandant of Algoa Bay, a member of the 72nd Regiment, Captain Evatt. He was a fine old officer, with a head-like snow, standing knee deep in the water when the boat carrying Mrs. Bradley and her child came to shore. He waded to the boat, then carefully as any father, picked

up the child and carried her to the dry shore. One of his soldiers carried Mrs. Bradley ashore. As they arrived on the dry beach, and upon putting the child down, Capt. Evatt remarked to the Mother, "There, my lass, ther's your child". Then away into the surf he waded for another precious cargo.

For the next 34 days, members of the Willson Party were required to live in "Settlers Town", the Government tents pitched along the shore of the future town of Port Elizabeth. The wagons and oxen which were hired by the Government from the Dutch families of the area to transport the Settlers to their new location, were insufficient to handle such a large group of Settlers all at one time. The Government had planned on each Settler's vessel arriving at from two to three week intervals, thereby allowing each vessel to unload and all persons to be transported to their destination before another vessel arrived at the Bay. The delay caused by the ice freezing closing the Thames River in England; troubles encountered by the vessels on the way; some ships making much better time, due to more favorable winds and sailing conditions; all contributed to the arrival of the ships in Algoa Bay at about the same time.

After such a disappointing introduction to the shores of South Africa, the Boardman children could hold their curiosity no longer and inquired of their father if their new home was going to be a barren and desolate waste and swampland, as they were now camped in. He then gathered them all around him and described some of the beautiful country and sights they would see - something they had never seen or even dreamed of; such as a wilderness of wild flowers of brilliant and delicate colors; they would see Aloes plants with its scarlet blossoms that stood like soldiers on the hillside; they would see thousands of snowy backed Springbok gracefully bounding away on the plains; they would pass through the hills where they could hear the lions and tigers roar and the baboon shrieking and shouting their displeasure of the intruders. They would be terrified by the howl and laughter of the hyena, and the shrill yell of the jackel. They would see the long legged ostrich go galloping over the veldt, with their ruffled plumes waiving in the breeze. They would see the horned crowned Hartebeeste and the galloping Guagges. Near the river ravines they might even see a ferocious rhinocerus or croccodile.

According to the schedule they would leave the "Settler Tent Town" Port Elizabeth and go as far as the Swartkops River, about 8 miles, the first day. Then on to the Couga River, and next cross the Sunday River; climb Addo Hill, then through Addo Bush (elephant country) across the Quaggas Flat and scale Bushman's River Heights, after crossing the Bushman River. At Assegai Bush the trail would divide; the north trail continuing for another 20 miles to Grahamstown, and

the northeast trail going for about 35 miles to Bathurst. The Willson Party land grant lay between the plains of Waay-Plaats and the Kowie Bush or halfway between Bathurst and Grahamstown.

This journey to their new location was full of wonder and excitement for the Boardman Family. On July 4, 1820, the Willson Party started out with 60 wagons loaded with their worldly possessions. What a sight to see - - - the wagon train with its long span of long horned oxen; the dark skinned, half naked, impish looking native leader;the uncouth and strange yells of the drivers as he called directions to the oxen and cracked his monstrous whip.

The wild and desolate country, though beautiful in many parts, was a source of delight to the Boardman Children, but was a source of worry, care and despondency to the mothers and fathers of the Party.

At night all the oxen were taken out of their yokes and driven away to feed in the nearby meadows, then later brought back and tied to the yokes for the remainder of the night. Plenty of firewood was gathered by the Hottentot servants to keep the fires burning all night.

On the 4th day out, the Boardman children received a most valuable lesson as the company stopped at the location of some of the newly arrived Settlers. One of the families was in a state of extreme distress, for one of their 12 year old girls had been bitten by a puff adder snake, and had died very soon after. The snake had been killed but so had this little Settler girl. This incident so impressed them that the advice given them to always walk where they could see, where they were stepping and to always carry a cane or stick for protection, was never forgotten the rest of their lives. One of the older 72nd Regiment soldiers, who was acting as an escort for the party, then told them about the treatment that had long been used by the Dutch farmers, when one was bitten by a poisonous snake. He told them a knife or some sharp object should be used in scarifying the bite, to the point of making it bleed, then to take a young fowl or pigeon, pull the feathers off its breast and scarify it to the point of bleeding and then lay it on the bleeding snake bite. Soon the fowl or pigeon would die. This process should be repeated until the fowl or pigeon did not die. The patient was then safe and would recover.

In addition to the puff adder, two other deadly poisonous snakes found in this area were the cobra and black mamba. There were many python or boa constrictor snakes who obtained their prey by wrapping around and squeezing their victims to death, before swallowing them whole.

On about the 12th of July, the Boardman Family arrived at their new home, within a few miles of the future town of Bathurst. After more than 165 days of traveling they had at last arrived at their new

home. A tent was pitched and all of their boxes, baggage, tables, chairs, and provisions were unloaded from the wagon. The Dutch farmer then yoked up his oxen and together with their Hottentot servants, bade farewell to the Boardmans and moved off to their farms and homes to the West.

In Hockly's "History of the 1820 Settlers" he states the Rev. Boardman was officially appointed Minister to the Willson Party in July 1820.

On the following Sunday the Rev. William Boardman, with the help of members of the Settlement, had erected a (Marquee) tent in which to hold Church Services. Having no bell to call the people to worship, he suspended a pit saw to the branch of a tree and at the desired time he would strike it with a piece of iron. Thus the Settlers were called to worship in their new country, where they could offer their thanks and gratitude for their safe arrival.

In a sermon delivered by Dr. Talmadge he referred to the Rev. William Boardman as follows: "What I saw at Bethsan". "While the religious service was going on, the Rev. Boardman, glorious man! Since dead, was telling the scores of sick people present that Christ was there as of old to heal all diseases, and that if they would only believe, their sickness would depart. I saw a woman near me, with hand and arm twisted of rheumatism, and her wrist was fiery with inflamation, and it looked like those cases of chronic rheumatism which we have all seen and sympathized with, cases beyond all human healing. At the preacher's repeating this: "Will you believe? Do you believe? Do you believe now?" I heard the poor sick woman say, with emphasis which sounded throughout the building, "I do believe!" and then she laid her twisted arm and hand out as straight as your arm and hand, or mine. If I had seen her rise from the dead, I would have not been more thrilled. Since then I believe that God will do anything in answer to prayer and in answer to our faith."

As the "Voortrekers" wagons pulled out of view, what a forlorn sight the Boardman Family presented - here they were sitting on top of their boxes and bags and baggage - their only worldly possessions - and now with the departure of the Dutch farmers - they were cut off from all communication with the rest of the world.

Soon, all around, there was a commotion of activity as the individual family tents were erected and the night fires were lighted around them to scare off any wild beast who might appear during the night.

The next day came the selection of land sites - land which was to be their very own - something many of them had never experienced - and what a variety of choices it was. For the more practical, they examined and chose the sites with the very best soil, for they knew the crops they raised was to be their support and livelihood. The

DROSTDY

Bathurst, South Africa

In 1825 this unfinished Landdrost or Magistrate's home and office was converted into the first Grammar School by the Reverend William Boardman.

It is still used as a private residence.

Mary, eldest daughter of the Rev. William Boardman, married Wm. J. Earle who operated the Grammar School here in 1832.

nervous father chose the location which would be most easily defended against the natives and wild animals and against floods. The artistically minded sought the picuresque spots, often overlooking the accessibility of water. Others took what was given them or what was left.

The next few years were extremely busy ones for the Boardman Family. Of foremost importance was the building of a house and a home to live in, which was begun immediately.

William Boardman, soon after becoming settled on his new location, attempted to convert the veld and bush to farm land and at the same time act as a Minister and administer to the spiritual needs of the Party; act as teacher and contribute to the educational requirements of the young people; assume the responsibility as head of the Willson Party, after Mr. Thomas Willson abandoned his Party, the Settlement and South Africa. Mr. Willson was forced to flee to Port Elizabeth and later to England, due to his domineering and tactless proceedure in dealing with members of his Party. His departure left all of his accumulated troubles, failures and responsibilities to his logical successor - The Rev. William Boardman.

Upon assuming leadership of this large party (307 persons) he soon found the duties and responsibilities were so many, in addition to his own troubles as a farmer, that there was little time to devote to the spiritual welfare of his flock. Under these circumstances he found it necessary to resign his position as Minister. In 1825 he was again appointed as Minister and Master of the new Grammar School at Bathurst. At this time the building originally intended as the drostdy was utilized as the first school. This old edifice is still standing and is one of the most imposing private residence in Bathurst. He was also in control of another smaller school built at Cuylerville. In 1832-1834, the Bathurst school was run by W.J. Earle. (The husband of William Boardman's eldest daughter, Mary.)

But along with the happiness, success and pleasures came the heartbreaks, the sorrows and disappointments. The first few weeks after arrival, the Settlers cleared the land, plowed and planted it with wheat and vegetable seeds. This was to furnish them with not only food for the year, but seed for the next year's plantings. For three years the wheat crop was a complete failure, due to the "rust" blight. The vegetables did not thrive and mature as they should, and the Settlers and their property was harrassed by the nearby natives. Time after time, cattle and sheep which was purchased from the Dutch farmers, were driven off and killed by the natives or the wild animals of the area. In the year 1822 no less than 2,590 horses and cattle were stolen, 778 being recovered. In 1823 there were 2,136 head stolen and 526 recovered.

So numerous were the jobs to be done on this frontier farm that

all members of the family had to pitch in and help. Even the youngest boys of the Party had to take their turns herding the cattle and horses on the nearby veldt. In August of 1823 two of James and William Boardman's herding companions were murdered while herding the cattle and horses belonging to the Willson Party. The loss was felt keenly by the Boardman Family, both to the Party they headed and as companions and playmates to their younger boys. The loss of the cattle to the Kaffirs were replaceable, but the lives of these two little boys aged 8 and 11 years could never be substituted.

In the year 1823 many homes had been erected, fences built and gardens and farms planted. The crop failures had been a great disappointment and hardship, but to top it all off, cloudbursts of rain came, washing away and destroying many homes as well as the crops, cattle and personal belongings.

That year the good people of Cape Town heard about their unfortunate circumstances so they put on a drive to raise cash and commodities to send to the unfortunate Settlers in the Albany District. Even the people in far away India took up a subscription for the relief of the South African Settlers.

It was in the year 1822 that Mary, the eldest Boardman daughter married William John Earl, a member of the Willson Party, who was building a farm and home in nearby Beaufort Vale.

Fron Blackburn, England came the word that Thomas, the upholsterer apprentice, who had remained in England, was married to Jane Fuenilove during the year 1823.

The next year, 1824, the greatest sadness and heartache to all members of the Boardman Family, came with the death of their dear Mother, Margaret Hayes Boardman, at the age of 44. About two years later, in September 1827, the Father, Rev. William Boardman, Rector of Bathurst, Master of Grammar School, First Colonial Minister and 1820 Settler, died at the age of 51 years.

SONG OF THE EARLY SETTLERS

"Never despair! tho' the harvest fail;
Tho' the hosts of a savage foe assail
Never despair! We shall conquer yet!
And the toils of our earlier years forget.
In Hope's bright glory our sun shall set,
Mids't Afric's Southern Wilds."

During the year 1825, Sarah, just having turned nineteen, was married to John Crause, a British Army Captain; who was stationed at the Army Garrison in Grahamstown.

John Henry Dixon, head of the Dixon Party of 1820 Settlers,

married the second eldest daughter, Judith Boardman, during the year 1826 at Grahamstown.

In 1827, John Ashton Boardman died at the age of twenty-three. Sussanah married Thomas Jarman of Clumbers in 1832. October of 1833, William Boardman II married Mary Caldecott, daughter of Dr. Philip Caldecott.

February 17, 1834, James Hayes Boardman married Elizabeth Dixie in St. George Church, Grahamstown, daughter of Philip Dixie, a 1820 Settler.

Margaret married William Smith, a land surveyor in 1843. He was from Grahamstown.

THE SONG OF THE EARLY SETTLERS CHILDREN

"Our toilworn fathers have sunk to the rest,
But their sons shall inherit their hope's bequest.
Valleys are smiling in harvest pride;
There are fleecy flocks on the mountain side;
Cities are rising to stud the plains;
The life blood of commerce is coursing the veins
Of a new born Empire, that grows and reigns
O'er Afric's Southern Wilds."

Although he did not live to a ripe old age and accumulate great physical wealth; WILLIAM BOARDMAN left to his large family a life of sacrifice, service and devotion to Education, His Church; His Settler Friends and to His Country. He was a Pioneer Leader in all-ways.

Clarence Dixon Taylor
Provo, Utah
April 1960

EXTRACTS FROM BOARDMAN BIBLE IN POSSESSION OF PHILIP WILLIAM BOARDMAN

FAMILY REGISTER

Of the Rev. William Boardman (son of Thomas Boardman of Holbrook Hall and Ashton Manor, Lancashire) M. A. 1st Colonial Chaplain, and his wife Margaret Boardman, born Hayes, who were married in 1794, came out with the Settlers of 1820 in "La Belle Alliance" as Head of Wilson's Party), and had the following children:

1. Mary, born at Newberry, Lancashire, 5 October 1795.
2. Judith, born at Newberry, Lancashire, 16 December 1796.
3. Susannah, born at Newberry, Lancashire, 27 October 1798.
4. Thomas, born at Newberry, Lancashire, 25 September 1800.
5. Margaret, born at Newton, 14 December 1802.
6. John Ashton, born at Newton, 8 July 1804.
7. Sarah Hayes, born at Newton, 3 August 1806.
8. James Hayes, born at Newton, 22 July 1808.
9. William, born at Blackburn, 14 February 1811.

Mary, married Wm. Jno. Earle in 1822, Wilson's Party, Beaufort Vale.
Judith, married John Henry Dixon, 1826 of Waaiplaats.
Susannah, married Thomas Jarman, 1832 of Clumber.
Thomas, remained at Blackburn, married Jane Fuenilove 1823.
Margaret, married Wm. Smith, land surveyor, Grahamstown 1843.
John Ashton, died at Grahamstown, 1827. Age 23.
Sarah Hayes, married John Crause, Army Captain, 1825.
James Hayes, married Elizabeth Dixie, 1834.
William, married Mary, daughter of Dr. Caldecott, October 1833.

Rev'd. William Boardman, died at Bathurst in 1827.
Margaret Boardman, born Hayes, died at Bathurst in 1824.
Susannah, died at Peddie, 8th February 1859.
Margaret, died at Adelaide, 5th 1869.
Daughter of Mary (Miss Earle) married Richard Read of Aliwal North.

(Copied from the 1820 Settlers Archives, Capetown, Union of South Africa, by Clarence D. Taylor on January 23, 1933.)

MY GREAT, GREAT GRANDMOTHER

MARGARET HAYES BOARDMAN

October 1772 January 31, 1823

The spelling of the name Hayes has also been spelled Heyes. Margaret Hayes was the sister of John Hayes, a solicitor of Liverpool, who managed the Boardman family property in Liverpool.

Margaret was born in October 1772 at Burtonwood, Lancaster, England, the daughter of Samuel Hayes and Jane Savage. She was married to the Rev. William Boardman on May 15, 1795 (*1794) at Lathom, Ormskirk, Lancaster, England.

For the next seven years, Margaret and her husband, William Boardman lived at Newburgh, which is a hamlet of Lathom, in the Parish of Ormskirk, Lancaster. Here four of the nine children were born:

Mary Boardman	chr. Oct	5	1795 at	Newburgh, Lathom, Eng.
Judith Boardman	Chr. Jan	1	1797	Skelmerdale Chapel
	B Dec	16	1796	Newburgh, Lathom, Lanc.
Sussanah "	Oct	27	1798	Newburgh, Lathom, Lanc.
Thomas Boardman	Sept	25	1800	Newburgh, Lathom, Lanc.

Their next four children were born at nearby Newton, Lanc. Eng.:

Margaret Boardman	Dec	14	1802	Newton, Lanc., Eng.
John Ashton "	July	8	1804	Newton, Lanc., Eng.
Sarah Hayes "	Aug	3	1806	Newton, Lanc., Eng.
James Hayes "	July	22	1808	Newton, Lanc., Eng.

When their last child, William, was born they were living at Blackburn, Lancaster, where the Rev. Boardman was Master of Grammar School.

William Boardman	Feb	14	1811	Blackburn, Lanc., Eng.

It was here in Blackburn that the Rev. William Boardman resigned as Master of the Grammar School to accept the appointment as Colonial Minister to the 1820 Settlers to South Africa.

No doubt the shipping list of the Willson Party sailing on the La Belle Alliance were only approximate ages, for it list Margaret's age as 40. Church records show she was 47. The shipping list shows the Rev. Boardman's age as 44. Church records show he was 51.

It was a tremendous job for Margaret, to break-up her home in England, and pack up what few earthly possessions they were allowed to take on the boat with them. The packed boxes and luggage were shiped by rail to London, where the sailing vessel, La Belle Alliance, was anchored in the Thames River at Depthford.

It was a more difficult task for her to say goodbye to her nineteen year old son, Thomas, who was apprenticed to Thomas Barton as an upholsterer. He was to remain at Blackburn. She no doubt, realized she would never see him again.

On December 23, 1819, the Boardman Family, consisting of father and mother and eight children, waived goodbye to their relatives and friends at the Blackburn Railroad Station.

Note: * Boardman Bible date.

For the next fifty-three days it was a trying time for Margaret to keep her young family together, prepare meals on board the vessel, and provide sleeping facilities; for the vessel was ice bound in the river and could not move.

Finally, on February 14, 1820, the vessel made it into open sea waters and Margaret was able to relax a little,although it was her responsibility to prepare the meals for her family from the stores of food issued, on schedule, by the ships crew.

With the appointment of her husband as acting Party Head, it fell to Margaret to support him in his activities as well as lend leadership to the women of the Party.

After leaving the ship, with its stores of food, at Algoa Bay; and "Settlers Town"where food and supplies were distributed - - the preparation of three meals a day for a family of ten, in a wild and primitive wilderness, became a constant challenge for Margaret. In the "settlement"there were no stores to go to obtain food. With the drought slowly drying up their source of food, it became a constant fear and worry.

Pioneer life is a hard life. At first, Margaret and the girls had to pitch in and help build a suitable house to maintain and live in. Then they had to help clear the land and plant the crops. Then the most discouraging of all, to see the growing crops die for lack of water, which was like taking food from out of their mouths.

Most of these 1820 Settlers survived, but it had its toll.

Margaret Hayes Boardman died at Bathhurst, South Africa on January 31, 1823.

Clarence D. Taylor
September 1979